



• Supplement to the Catalogue

OF THE

Persian Manuscripts

IN THE

ORIENTAL PUBLIC LIBRARY

AT

BANKIPORE

(VOLUME II)

By

MAULAVI ABDUL MUQTADIR

*Khan Bahadur*

PRINTED FOR THE GOVERNMENT OF BIHAR AND ORISSA  
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AND

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1933

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BAPTIST MISSION PRESS

7.15

## PREFACE

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THIS VOL. XVI of the Banlipur Catalogue is the second of the two supplementary volumes that it was found necessary to add to the eleven volumes in which the Persian MSS were catalogued. It contains the notices of 345 works and treatises (MSS Nos 2007-2351). It adds a thirteenth to the twelve volumes that have been published as the catalogue of the Persian MSS.

It would be to show a very narrow spirit were the writer of the preface to this volume to say nothing but of it for when Khan Bahadur Abdul Muqtadir laid down his pen after writing the last word he had finished a labour that began as long ago as 190, or to count also the period of training under Sir Denison (then Dr) Ross for the great work when he compiled the *catalogue raisonné* of the Persian MSS in the Calcutta Madrasah as long ago as 1903.

The fact just spoken of connects the Khan Bahadur in one's mind with Warren Hastings for it was to him that the Calcutta Madrasah owed its foundation. In that he has catalogued the Persian MSS at Banlipur he is associated in one's mind with another great Indian administrator Lord Curzon for it was to his initiative a man to whom the call of a great library was little less stirring than the call of his country in danger is to a patriot that we owe the Banlipur Catalogue.

The work begun at Banlipur in 190, presently bore fruit in a volume devoted to the Persian poets from Firdausi to Hafiz. What this meant as a contribution to Persian scholarship is certainly not even yet known in India as it ought to be those know it best who are familiar with the late Professor Browne's great history of Persian literature and who have learnt from its pages how great a debt Professor Browne owed to Khan Bahadur Abdul Muqtadir. The publication of the volume drew from the famous German historian of Arabic literature Broeckelmann the words: Permit me to express my astonishment at the masterly manner in which the unknown compiler Abdul Muqtadir has produced the work. That was the right word to use—*astonishment*— for up to that moment India had not sent Europe in a language that Europe could read any work on Persian literature for a moment comparable with Abdul Muqtadir's volume or had sent Europe in any language that the Orientalists

can read, if no one else can in Europe. If, as was true, until the appearance of the Khan Bahadur's volume on the Persian poets he was an 'unknown compiler', he has been well known ever since to all those in the world, wherever found, whom Arabic and Persian studies interest. It would not be fitting to pass over the part in the achievement of Sir Denison Ross, for he not only trained Abdul Muqtadir for his work as a cataloguer, but during the first decade of the work he was the inspiring and directing spirit.

There may in some minds be the regret that the first volume did not appear at an earlier date, and that its publication was not followed by that of each of the other volumes at a shorter interval than the historian of the work has to record. There are some departments of labour in which the world becomes more exacting as time goes on. The aptest illustration to use is the dictionary. A Dr Johnson, in the XVIIIth century, will compile a dictionary of the English language, with little assistance and in a number of years that are not long to count, but when, in the following century, a new dictionary of the language is undertaken, as the world expects it to be a much better dictionary, not one but several lexicographers are set to do the work, and far from their being expected to take less time than Dr Johnson over the work, they are allowed say, five years to his one. So it is with catalogues of MSS. When cataloguing the Arabic MSS at Berlin occupied Professor Ahlwardt from 1887, or earlier, to 1900, a standard was set that no cataloguer of a later date was to fall below. Each was expected to exceed it. It is that expectation of the world, a legitimate one, that leads to the catalogues of our generation taking longer to compile. If that fact is rightly estimated, and if, further, it be remembered that the climatic conditions of a station in the plains of Upper India are far less favourable to work than those of Berlin, it will not seem right that we should cloud our gratitude to Abdul Muqtadir with a regret on any score of time. Moreover, to add the detail, if this preface be written on this day of June, 1933, the volume to which it is the preface was finished as long ago as 1930.

J A CHAPMAN

THE STATE LIBRARY, RAMPUR STATE

*June 16, 1933*

# PERSIAN MANUSCRIPTS.

## PHILOLOGY GRAMMAR

No 2007

foli 7 lines 14 size  $6\frac{1}{2} \times 4\frac{1}{2}$   $5\frac{1}{2} \times 3\frac{1}{2}$

حواں مولی

JAWÂN MŪ'Î

A grammatical tract on Arabic irregular verbs For another copy see No 1494

Beginning —

حکما س مولی ای نامور الح \*

Written in ordinary Ta liq

Not dated 19th century

Scribe سند نجف علی

The scribe Sayyid Najaf Ali is probably identical with the well known grammarian several of whose works are included in the مجموعه صرف (Nos 1460-1504)

## PERSIAN DICTIONARY.

No. 2008.

foll 320, lines 25, size  $12 \times 6\frac{1}{2}$ ,  $9 \times 4$ 

برهان قاطع

## BURHÂN-I QÂTÎ.

A slightly defective copy of Muhammad Husayn's well-known Persian dictionary *Burhân-i Qâtî*, composed in A H 1062 = A D 1651  
See Nos 802-803

The copy is defective at the beginning, and the first twelve *Guftân*, together with the earlier portion of the thirteenth are missing  
It opens with an explanation of the word *ساب*, corresponding with fol 320<sup>v</sup>, line 2, of No 802

ساب با تائی و رسته ، بر وزن ساب بمعنی روانیدن و حواب کردن \*

Written in a hasty Nasta'liq within gold and coloured borders

Dated Tuesday, 18 Dulhijjah, A H 1105

Scribe الله بن سعد الله مدرّس

The MS is worm eaten and in a damaged condition

## ARABIC-PERSIAN DICTIONARY.

No. 2009.

foll 205, lines 21, size  $10\frac{1}{2} \times 6\frac{1}{4}$ ,  $8 \times 4\frac{1}{4}$ 

سامی فی الاسامی

## SÂMÎ FIL ASÂMÎ.

A classified vocabulary of Arabic words and phrases explained in Persian

Author Abul Fadl Ahmad bin Muhammad bin Ahmad bin Ibrâhîm ul-Maidânî un-Nîsâburî  
ابوالفضل احمد بن محمد بن احمد بن ابراهيم  
المايداني النيسابوري

Beginning —

الحمد لله الذى لهدى امره دون حمدة ولا نبلغ وصف كنهه وده  
و مكددة الحج \*

The author a distinguished philologist and grammarian was a native of Nishapur where he died in A H 518 = A D 1124 His other works are *برعة الطرف المصادر - كتاب الامودج فى النحو كتاب فى الاعمال* etc For his life see *Mir at ul Janan* fol 299<sup>b</sup> *Bughyat ul Wu at* fol 121<sup>a</sup> *Ibn i Khallikan De Sine* vol 1 p 130 *Quatremere Journal Asiatique* vol 1 p 177 *Broel* vol 1 p 289 etc For other copies of this work see *Brit Mus Sup* No 853 *Leyden Cat* vol 1 p 76 2nd ed p 66 *Paris Cat* (old) No 1334 *Casiri* No 598 *Derenbourg Escorial* No 601 *Houtsma* No 2745 *Lagarde Persische Studien* p 58 *Khediv's Library* vol iv p 173 etc See also *Haj Khal* vol iii p 573 Litho graphed at Tihnan with the *Sair ul Adab* of *Salibi* and other treatises

In the preface the author dedicates the work to *Shams ul Kuttab* *Abul Barakat Ali bin Masud bin Isma'il* who according to the author's own statement was the most learned of his disciple and the pride of his master

The work is divided into four *Qism*, subdivided into *Bab* and *Fasl* as follows —

*Qism I* fol 4<sup>b</sup> in four *Bab*

القسم الاول فى السمعيات و ما يناسبها يستعمل على خمسة ابواب \*

*Qism II* fol 20<sup>b</sup> in twenty seven *Bab*

القسم الثانى (الباب الثانى wrongly written as فى اصناف الحيوان) فى اصناف الحيوان  
على سبعة وعشرين بابا \*

*Qism III* fol 163<sup>b</sup> in five *Bab*

القسم الثالث فى الآثار العلوية يستعمل على اربعة ابواب \*

*Qism IV* fol 177 in six *Bab*

القسم الرابع فى الآثار الاخرى و ما يناسبها يستعمل على اربعة ابواب \*

The preface is followed by a list of the contents fol 4<sup>a</sup>

The date of completion of the work given at the end fol 205<sup>a</sup>  
is 14 Ramadan A H 497 = A D 1103



A subscription at the end, by an anonymous author, says that the work is an abridgment of the original, and that he completed it on the 27th of Sha'bân, A H 672=A D 1273

Written in ordinary Nasta'liq within coloured borders.

Not dated, 18th century

The title-page contains a seal bearing the inscription لسان  
الاطال معمود الدولة مدني معمود معدر عليكان بهادر

## ORNATE PROSE, INSHAS, EPISTLES AND COLLECTIONS OF OFFICIAL LETTERS.

No. 2010.

fol 155, lines 17, size  $12\frac{1}{2} \times 8$ ,  $8\frac{1}{2} \times 4\frac{1}{2}$

جُزْئًا ، و كُلًّا ،

### JUZ'IYÂ'Î WA KULLIYÂ'Î.

Discourses in prose and verse, on the human body, which is considered as the noblest of God's creations, with a mystical explanation of all its single parts

Author Diyâ ud-Dîn Nakhshabî صياء الدين نكشي

Beginning

تحميد حميد احد كه ول هو الله احد الله الصمد حطنة احدى  
وصمديه اوسه الحج \*

The two opening lines of this copy are omitted in some copies

Diyâ ud-Dîn Nakhshabî (d A H 751=A D. 1350) has already been mentioned in connection with his popular work Tûtî Nâmah (see Nos 728-729)

Other titles given to the work are ناموس اكر (see the colophon) and چل ناموس on account of its division into forty sections termed ناموس, each of which treats of a particular part of the human body, as follows

1 موی, hair, on fol 9<sup>b</sup>

2 سر, head, on fol 13<sup>a</sup>

- 3 دماغ brain on fol 16<sup>a</sup>
- 4 پیشانی forehead on fol 19<sup>a</sup>
- 5 ابروی eyebrow on fol 21<sup>a</sup>
- 6 eyelid on fol 24<sup>b</sup>
- 7 عری eyelash on fol 27<sup>b</sup>
- 8 چشم eye on fol 29<sup>b</sup>
- 9 اشک tear, on fol 33<sup>a</sup>
- 10 بینی nose on fol 39<sup>b</sup>
- 11 رخساره cheek on fol 41<sup>b</sup>
- 12 گوش ear on fol 47<sup>b</sup>
- 13 ترس on fol 52<sup>b</sup>
- 14 خط down on the face beard on fol 53<sup>a</sup>
- 15 لب lip on fol 55<sup>a</sup>
- 16 دهان mouth on fol 60<sup>b</sup>
- 17 دندان teeth on fol 63<sup>b</sup>
- 18 زبان tongue on fol 68
- 10 چن chin on fol 71<sup>b</sup>
- 20 روى face on fol 74<sup>b</sup>
- 21 حال mole on fol 78
- 22 گلو throat on fol 90<sup>b</sup>
- 23 گردن neck on fol 88<sup>a</sup>
- 24 بـ back on fol 90<sup>a</sup>
- 25 استخوان bones on fol 93<sup>a</sup>
- 26 بازو arm on fol 96<sup>a</sup>
- 27 رگ vein, on fol 99<sup>a</sup>
- 28 خون blood on fol 104<sup>b</sup>
- 29 دست hand on fol 108<sup>a</sup>
- 30 انگـ finger on fol 110<sup>b</sup>
- 31 ناخن nail on fol 114<sup>a</sup>
- 32 سینه breast on fol 117<sup>b</sup>
- 33 دل heart on fol 121<sup>b</sup>
- 34 روح (Ethé Ind Office No 2034 has soul on fol 127

- 35 پهلو، side, on fol 132<sup>a</sup>  
 36 شکم، belly, on fol 135<sup>a</sup>  
 37 کمر، waist, on fol 139<sup>a</sup>.  
 38 رانو، knee, on fol 141<sup>a</sup>.  
 39 ساق، leg, on fol 144<sup>b</sup>  
 40 پای، foot, on fol 147<sup>b</sup>

Each *Nâmûs* ends with a *Gazal* by the author in praise of the part of the body treated in that section

According to the preface in the British Museum copy (Rein, p 740), the work was composed during the reign of Qutb ud-Dîn, whom Rieu identifies with Mubârak Shâh K̲h̲al̲j̲î (A H 717-721=A D 1317-1321)

The name Qutb ud-Dîn Mubârak also appears in the subscription of our copy, but in the following concluding lines the date of composition of the work is distinctly given as A H 730=A D 1329

بسم رب رح عالم چ و این حال  
 رهبر همدوسی بود آن سال

For other copies see Ethé, Ind Office Lib Cat, No. 2034, A S B Cat, Nos 335-336, etc

Written in ordinary Nasta'liq

Dated 9 D̲ulqa'd, A H 1257

No. 2011.

fol 39, lines 15, size 7×4, 4<sup>1</sup>/<sub>4</sub>×2<sup>3</sup>/<sub>4</sub>

(رقعا)

(RUQA'ÂT.)

A small collection of letters, without title, preface, or author's name, relating to the time of Sultân Husayn Bâiqarâ of Persia (A H. 873-911=A D 1468-1505)

Beginning

عالم حضرت گردون دسته، ملک رفعا، بهرام صغوف بر حدس

طالع، داندند عسوف حور شد مدوله، الحج \*

The collection consists for the most part of letters written by Sultan Husayn. Some of these letters are not distinguished by headings or rubrics: those that are headed are addressed to the following persons —

Rustam Beg fol 10<sup>a</sup> 16<sup>a</sup>

Sultan Ahmad Mirza fol 11<sup>b</sup>

Jami fol 12<sup>b</sup>-14<sup>a</sup>

Ishwajah Abd Ullah fol 11

Nur Ali Beg fol 15<sup>a</sup>

Ya qub Beg fol 17<sup>a</sup>

Farrukh Yasar King of Shirwan fol 19<sup>a</sup>

The copy ends with an edict of Sultan Husayn

It is to be noticed that several letters of the abovenamed Sultan Husayn addressed to the aforesaid persons are included in Rieu's copy of Abul Qasim Iwajih Haydar's *جامعہ مراسلات اولوالباب* see Rieu i p 389

Written in good Nasta liq

Not dated 16th century

A seal bearing the inscription *وما يورثني الا الله* and dated A H 927 is found on fol 10<sup>b</sup> and 11

## No 2012

fol 13 lines 15 size 7×4 5×2½

خطۂ مربع بادشاہی

## KHUTBAH-I MURAQQA'-I PÂDISHÂHÎ

An introduction to the royal Muraqqa .

Author Abul Fadl *ابو الفضل*

Beginning —

سکندہ محمد ابوری بقری فلم بعدہ مترجمہ الحج \*

This is a piece of refined prose written in praise of the Muraqqa of prince Sabir (afterwards the emperor Jahangir) by Abul Fadl, the celebrated prime minister and historian of Akbar. The introduction contains a short history of calligraphy and the writer mentions the names of distinguished calligraphers who had flourished at different times from the earliest down to his own time.

Written in good Ta liq

Not dated 19th century

The title page contains the seal of one *میر اسد اللہ*

## No. 2013.

fol. 141, lines 9, size  $10\frac{3}{4} \times 6\frac{3}{4}$ ,  $5\frac{3}{4} \times 3\frac{1}{4}$

مکانبا ، علامی

## MUKÂ'1'ABÂ'1'-I 'ALLÂMÎ.

The first *Daftar* of Abul Fadl's letters, corresponding with foll. 1<sup>b</sup>-31<sup>a</sup> of No 867

Beginning as usual

گوفا گون دبایش مر دادردرا الح \*

Written in ordinary Ta'liq with copious marginal notes and interlinear glosses within coloured borders

Dated Ahmadâbâd, Gujarât, A H 1076

## No 2014.

fol 186, lines 15, size  $8\frac{3}{4} \times 4\frac{3}{4}$ ,  $7 \times 3$

مکانبا ، علامی

## MUKÂ'1'ABÂ'1'-I 'ALLÂMÎ.

A defective and incomplete copy of Abul Fadl's letters See No 867

The MS abruptly opens thus in the middle of the first letter of *Daftar* I, corresponding to fol 4, line 20, No 867

..... وسیع و ولایتی اسه ، آبادان ، بیکی ار دادگران فرمان

پدیر ، برده آید الح

and breaks off with the following words in the middle of the letter addressed to Shaykh Abul Khayr, corresponding to fol 69<sup>b</sup>, line 15 (*Daftar* II)

الله تعالی آن گرامی برادر را در حماد ، الطاه ، بیکران حود

داشته بگوفا گون مراداب رساد ( رسادک ) امروور متوجه مدرل ..... \*

The second *Daftar* begins on fol 76<sup>b</sup>.

The letters are not distinguished by headings or rubrics

Written in ordinary Ta'liq

Not dated, 18th century

foli 293 lines 23 size 11½ x 8 9 x 5½

آداب عالمگیری

## ĀDĀB-I 'ĀLAMGĪRĪ

A collection of official letters state papers and documents written by Munājil ul Mamālil Shaykh Abul Fath entitled Qabil Khan منى الممالك سمى أبو الفتح مغالب بناله خان in the name of Aurangzib collected by Sadiq Muttalibi من مطلقى

Beginning —

حدا بد سام حرم حد بدس سخص آرس ا نكدام مدينه سخرى  
سديش كتم الت \*

We learn from the p eface that Sadiq who calls himself a native of Sirhind compiled the work at the request of his son Muhammad Zaman adding to it an account of the events which took place immediately before and after the death of Shah Jahan He also added he says some letters written by himself in the name of Prince Muhammad Akbar (d A H 1115 = A D 1703) to Aurangzib and other nobles of the court According to a note found at the end of the British Museum copy (see Rien : p 399) Sadiq died on the 1st of Muharram A H 1129 = A D 1716

Qabil Khan of Tattah the writer of the letters was attached to the services of Aurangzib before his accession He retired from office in the second year of the reign and died in the fifth See Masir ul Alamgiri p 26

For further particulars of the work see Elliot & Elliot of India vol vii p 135 Ethic Ind Office Lib Cat Nos 371 372 See also Mackenzie's Collection vol ii p 205 The work has been repeatedly lithographed in India

The contents of the work have been described in Rien loc cit

A fairly correct copy Written in clear Ta liq

Not dated 18th century

A seal of the library of the College of Fort William found at the beginning and end of the copy shows that the MS once belonged to that library

The following note on the title page says that the MS was presented to the Government Library (that is to say the Fort William College Library) by Swinton Sahib on the 11th of October 1820 —

این نسخه آداب عالمگیری بتاریخ یازدهم ماه اکتوبر سده ۱۸۲۰ حداث  
سؤنن صاحب ، در کتبخانه سرکار هدیه دادند \*

Another note on the same title-page, recording the purchase of the MS, is dated 19th Rabî' II, A H 1150

No. 2016.

fol 116, lines 15, size  $9\frac{1}{4} \times 6\frac{1}{2}$ ,  $8 \times 4\frac{1}{2}$  ,

کلاما ، طبعاً ،

# KALIMÂ'Î-Î 'Î'AYYABÂ'Î.

A collection of notes and orders written by Aurangzîb in the latter portion of his reign, arranged and edited by 'Inâyat Ullah Khân in A H 1131=A D 1719

Beginning

الہی ار ولم شکستہ و زبان ~ ستہ کہ آید کہ ساس و ستایس حداب  
کدی را ساید الح \*

The editor 'Inâyat Ullah Khân, son of Mirzâ Shukr Ullah, was the favourite secretary of Aurangzîb. He traced his descent from Sayyid Jamâl of Nîshâpûr. He came to India during the reign of Aurangzîb, who at first appointed him court chronicler, and subsequently favoured him with high *mansabs* and distinction. After Aurangzîb's death 'Inâyat Ullah continued to enjoy favours from the emperor's successors. He died in A H 1139=A D 1726. See Ma'âsir ul-Umarâ, fol 65<sup>b</sup> (No 657)

The work contains, not fully written out letters, but only brief instructions, orders, and points which Aurangzîb dictated to his secretary 'Inâyat Ullah Khân for inclusion in the formal letters to be written in the emperor's name. The same writer also edited a similar collection of the emperor's notes and orders, entitling it احکام عالمگیری (see the following No). Referring to these two collections the author of the Ma'âsir ul-Umarâ, *loc cit*, observes thus

احکامی کہ بواسطہ او بنام نادرشہزادہ و امرا صدور یافتہ ، فراہم  
کردہ احکام عالمگیری موسوم ساختہ و شقہ های دستخطی نادرشہزادہ  
مع کردہ کلام طبعات نام گذاستہ ہر دو نسخه متداول اس ، الح \*

Collections of Aurangzib's letters with separate titles are several in number but usually some letters of one collection are to be found in another. One of these was printed in Lucknow A H 1260 under the title of *رعات عالمگیری* and in Lahore A H 1281 under the title of *رعات عالمگیری*.

For other copies of the *کتاب کلمات* see Rieu i pp 401 and 1087. The Bodl Lib Cat Nos 249-251. Ethé Ind Office Lib Cat Nos 373-374. Buhar Lib Cat vol i No 272. A S B Cat No 282 etc. See also Elliot Hist of India vol vii p 203.

The present copy copied from the Rampur State Library MS was presented to this library on 19th December 1921 by Prof Sir Jadu Nath Sarlar who at the end remarks that the copy is incomplete.

Written in ordinary Ta liq

Not dated a quite modern copy written only a few years ago

No 2017

foli 294 lines 15 size  $9\frac{1}{2} \times 5\frac{1}{2}$   $6\frac{1}{2} \times 3\frac{1}{2}$

احکام عالمگیری

AHKÂM-I 'ÂLAMGIRÎ

Another collection of notes orders and short letters of Aurangzib similar to the one noticed in No 2016 and likewise relating to the last decade of Aurangzib's reign edited by the same Inayat Ullah Khan.

The MS is defective towards the beginning and neither the editor's name nor the title of the work is given in the work. In an endorsement on the binding it is called *احکام عالمگیری*. In the Ma asir ul Umara fol 63<sup>b</sup> (No 637) the work is ascribed to Inayat Ullah Khan bin Mirza Shukr Ullah.

The copy without a preface opens abruptly thus with a letter to Shah 'Âlam Bahadur Shah before his accession to the throne —

دندولا ار دوشده محمد اسلم حال معروض دسگاه ملک اعلا

کردند الع \*

Written in a hasty Ta liq within coloured borders

Dated Shah Jahanabad the 19th regnal year of Muhammad Shah (A H 1150)

Scribe عبد العنی



A seal of اشرف علی, dated A H 1188, is found at the end of the copy

The name 'Syud S Nawab', probably Sayyid Safdar Nawwâb of Patna, is found on the title-page

### No. 2018.

fol 21, lines 9, size  $8\frac{1}{4} \times 6\frac{1}{2}$ ,  $4\frac{1}{2} \times 2\frac{3}{4}$ .

کدخدائی حسن و عشق

## KAD KHUDÂ'Î-I HUSN WA 'ISHQ.

The 'wedding of beauty and love' by Ni'mat Khân 'Âlî (d. A.H. 1121=A.D. 1709) See No 371 (fol 336<sup>a</sup>)

Beginning as usual

حدید ، ع و سند زیہ ، پیام الح \*

Written in minute Shikastah within coloured borders, with an illuminated head-piece

Not dated, 19th century

The original folios have been placed in new margins

### No. 2019.

fol 97, lines 15, size  $8\frac{3}{4} \times 4\frac{1}{4}$ ,  $5\frac{1}{2} \times 2$

چار عنصر

## CHÂR 'UNSUR.

The well-known Châr 'Unsur of Mirzâ Bîdil (d. A.H. 1133=A.D. 1720) See No 381 I

Beginning as usual

حدوددا ربان معدور الح \*

The MS comprises only the first of the four 'Unsur, corresponding to fol 1<sup>b</sup>-36<sup>a</sup> of No 381 I

Written in beautiful minute Nasta'liq within coloured borders

Not dated, 19th century

A note on the title-page says that the MS once belonged to one Irâdat Ullah, who made a gift of it to one 'Abd ul-'Azîm.

No 2020

foll 153 lines 27 size  $20\frac{1}{4} \times 12$   $14\frac{1}{4} \times 6\frac{1}{4}$ 

روزنامہ چہ رنجیت سنگھ

## RŪZNĀMCHAH-I RANJĪT SINGH

This work entitled at the beginning روزنامہ چہ رنجیت سنگھ or The Diary Book of Maharajah Ranjit Singh Bahadur is in fact a history of Ranjit Singh dealing with his warlike exploits and other events connected with his life

Beginning —

صافہ اسب مسمرہ و انبی اسب مسمرہ کہ بعد از انقلاب  
ادوار روزگار \*

The work begins with the birth of Chharat Singh the grand father of Ranjit Singh and is brought down to Sambat 1886=A.D. 1829

Contents —

Chharat Singh fol 1<sup>a</sup>Maha Singh (in the MS Man Singh (ماسنگہ) fol 5<sup>b</sup>Ranjit Singh fol 6<sup>b</sup>

The author who does not reveal his name at the beginning was evidently in the service of Ranjit Singh. He was an eye witness of most of the events he narrates and occasionally refers to the services he rendered to the Maharajah (see foll 94<sup>a</sup> 114<sup>a</sup> 115<sup>a</sup> 133<sup>b</sup> etc.) In the heading on fol 115<sup>a</sup> it is said that in 1881 Samhat the author of this history was sent to bring Mir Gulam Ali but in the narrative under the same heading it is said that Lalah Mohan لالہ موہن was ordered by the Maharajah to go to Multan and bring Mir Gulam Ali with respect and honour to the Maharajah's court. On the strength of this statement I am inclined to hold that the name of the author is Lalah Mohan.

Written in ordinary Ta liq

Not dated 19th century

# SCIENCES. ENCYCLOPÆDIAS.

No. 2021.

foll 453 lines 17 size  $12\frac{1}{2} \times 7$ ,  $9 \times 4\frac{1}{2}$  ' .

دُرَّةُ النَّاجِ لَعُرَّةِ الدُّنْيَا

DURRA'I' U'I'-I'ÂJ LI-GURRA'I'  
UD-DUBÂJ.

A defective and hopelessly confused copy of Qutb ud-Din Shirâzî's (d A H 710 = A D 1310) well-known encyclopædia of philosophical sciences See No 906

Folios have been misplaced in many places and a large number are missing The first folio bears the original mark 209 the tenth 292, and so on

Beginning on fol 17<sup>b</sup>

اگرچه برصمیر ارباب ( ارباب ) گیسو ، ( کداسه ) و خاطر اصحاب

مراسم ، السج .

Spaces are left blank in many places

Written in ordinary Nasta'liq with corrections and marginal emendations The copy is full of clerical mistakes

Not dated , 18th century

No. 2022.

foll 356, lines 24, size  $16 \times 11$ ,  $15 \times 8\frac{1}{2}$

گلشن صادق

GULSHAN-I SÂDIQ.

An incomplete copy of a vast and rare encyclopædia treating of almost all the branches of Muhammadan literature, sciences, and arts

Author Shakir Khan bin Nawwab Shams ud Daulah Lutf Ullah  
Ishan Sadiq Bahadur Mutahawwir Jang ساگر خان بن نواب شمس الدوله  
 لطف الله خان صاحب ساز و معمر حنفی

Beginning —

حمد و ستایش هادی را که گمراهان را هدایت و سارس و ستایش را از  
 سرگردانی بردارد و فصل در حبش و جمعیت انبیا معمره حنفی  
 مدرسند الخ \*

The author the fourth of the six sons of his father was born according to his own statement fol 26<sup>a</sup> at Panipat on the 27th of Safar A H 1128=A D 1716 for which year the words ساگر بعدا form a chronogram. He also wrote a history of the reigns of Muhammad Shah and his successors down to the second year of Shah Alam's reign A H 1174=A D 1760 (see Rieu i p 279). Muhammad Ali Khan son of the author's second brother Hidayat Ullah Khan wrote a general history of India from the earliest times to A H 1211=A D 1796 entitled بحرالمواج (see No 544). Shakir Khan states on fol 2<sup>b</sup> that his father was born in A H 1077=A D 1666 and died A H 1165=A D 1752 at the age of eighty eight.

The author commenced his student life at the age of five and was placed under the tuition of Hafiz Rustum. At the age of fifteen he with his brother Fakhir Khan entered the service of Muhammad Shah. He was married in the twenty first year of the emperor's reign and later on took another wife. He enjoyed the warm favour of the emperor and like his father was honoured with the title of Sadiq Nilnam. An account of the author's life given in scattered form can be found in the present work.

According to the index and the list of contents occupying eighteen folios at the beginning the entire work consists of fourteen khuyaban حباب each subdivided into numerous حسن and باری but unfortunately the present copy breaks off towards the end of the sixth khuyaban.

The six khuyaban are as follows —

I fol 2<sup>b</sup>

حباب اول مقدمه و شش تا یکی مستمل  
 کتب روح و جان و نفس ناطقه و فعل و احب و ممکن و ممتنع و بیان  
 اسمی و ی و ظهور و عوالم مختلف و بیان نفس طبعی و نباتی  
 و حیوانی و قوای سری و دانات حلق انسان و ندر تعلی روح و عالم

و حکم ، تعلق روح و تمذیل پادشاهی راندن او تعالی و بهمرسیدن حیوان  
و معادن و نبات از استحکاله اربع عناصر و بهمرسیدن موالید ناله و کیغیه ،  
تولید حدین و تشریح اعضا و بیان اقسامی مرکبه و کعبه ، مراج خود و  
تولد خود و بدان فداوه خود و فیاوه عوام و علامات امارات مراج و علامه ،  
طبیاع اربع عناصر و کیغیه ، ساکنان سموات و کعبه ، ایام ولیالی و کعبه ،  
ناب و انحصاص کواکه ، و سحاب و هاله و فوس و مرج و خاصه سیاره سده  
..... قطه ، شمالی و اسدک شهور ورس و روم و عرب و تاتر هر سال  
و کیغیه ، وصول و تاثیر حدود ، و کسوف ، و زلزله و دستن جوک ، و تقسم  
زمین ۵۰۰ افلیم ..... تکرار سنین و بدان شداحتن حال مریض  
و رکیبانه و بیمار نامه هفته و تعویبات آن و بیان دسه ، خود تا حضرت  
ملک ، علی و ملازمه ، پادشاه و ادوا گردیدن خود و بیان کتخدائی خود  
و بیان آداب و صفات نکاح و آداب رندگانی ناربان و بدان حسن اوقات  
مداشرت و بدان کتخدائی دوم و دسه ، مادری برورداران محمد ناگر  
خان و امتیاز خان و رو گردانی دیوان والد تنکچند نام و کعبه ،  
براستن و ادعیه خواندن خود و کعبه ، حویس و غیره \*

## II fol 58<sup>b</sup>

اینان دوم مدغم بچهار چمن و سی و یک ناریکی در عبادات  
مستملر بیان بر راستن صبح و خواندن ادعیه و آداب طهارتخانه و سر  
طهارت و احکام وضو و احکام و مکروهات وضو و احکام تنم و احکام غسل  
و اقسام غسل و بیان نمازهای واجبی و آنچه بدان تعلق دارد و نماز  
عیدین و جمعه و نمازهای نذر و عهد و سوگند و اجاره و نماز توبه و نماز  
موتیه و والد و نماز هدیه میه ، و توصیه ، و ترغیه ، نماز و تهدید نگذاردن نماز  
و نماز شش ، قدر و طریق یافتن آن و نماز عروه و شش ، نرات و نماز خسوف ،  
و کسوف ، و سر نماز و پیدا کردن علاج دل و حقیقه ، ..... و ادکار و دعای  
آری چه از شده و دعای روز و نماز سه ، تونگری و طله ، روزی و بیان

زوره های واحسی و انچه بدان تعلی دارد و اسرار زوره و بنان ح و ا  
ان و بنان دكوة و شرط و احناس دكوة و مستحقان ان \*

III fol 83<sup>a</sup>

حدائیل سوم در معروف ناری عر اسمۀ م م نه پنج حم و سی  
داریکی در بنان معروف ناربنعالی و حکمت بدانش اندنا و احتیاج ا  
بنان ا ا ا را از ابتدای حصرت آدم صبی ابو النسرنا ح  
رسول معقول علیهم السلام و بنان احوال حصرت رسالت بناد و بنان  
ادبیل و سبب حتم نبوت و بنان کنعنت ارواح مطهرات و بنان ح  
صحانه های دیگر و معجزات ان سرور و معجزه جسم مطهر رسول اکرم  
السلام و بنان حوازی دوارده امام علیهم السلام و ما بتعلی بها \*

IV fol 132<sup>a</sup>

حدائیل چهارم مدعسم بر چهار حم و سی و هشت ناریکی در  
احوال بررگان دس ناعنی و تبع ناعنی و حصرات بررگان همد و بنان ا  
حصرت عوب النعلس شمع معنی الدس عند القادر حدائلی رعی الله  
ر سبب مادری و بدری انسان و دمار و وظائف فادریه برای ان ول مطا  
یازده گامی و بود و نه نام عوبنه و اوزاد انسان و بنان احوال  
العارف و عدها \*

V fol 201<sup>a</sup>

حدائیل پنجم مدعسم بر پنج حم و سی و هشت ناریکی در  
ادعیات و اوزاد و وظائف د حصول مطالعات و ادعیات دبع امراء  
بلند دبع اسب دبر و بری و اسناد اسامی اصحاب ک و و ادعیه ک  
ملوب و مساهده انوار النی و ا ارواح و حصول اوسب ناربنعال  
اسور (هضه) و اسور حصرت شاة شرف الدس بحبی مد  
و دعای ناحنامه و طریق خواندن سورۀ مرمیل و کده ای سعادت و ه  
دیگر و پنج گنج و ادعیات اسماء حمود و ادعیه ملاقات اراج انسان و

و صحنه و عریضه ، ..... الملکوت و اسماء الله و دعوت حرره ، تهجی  
و چهل اسم معظم و دعوت دعای کدوره و دعوت سدفی و دعای اعتصام  
و ضوابط ایام هفته و دعای سسم و دعای فرشته و رد سحر و رد دعوت و طریق  
کسیدن اربعین و ترتبه ، خواندن آیه الکرسی و عدها \*

# VI fol. 249<sup>a</sup>.

حایان بنسب مدقسم بر دمج چمن و شمس ، و دمج تاریکی در  
معتقدات و فریاد هفتاد و سه گروه و احوال دهریه و بیان چهار یدرو  
چهار ده احواله و احتیاج مرید متقدم شیخ و کنیه ، مکاشفات و  
مساهدات و تجلی ذات و صفات باریتعالی و عمقه ، دنیا و آخرت و  
معرفه ، صوفی و متصوف ، و تغییر و ملامتی و فرق بینهم و بیان آنکه صوفی  
از کی و از کجا بر آمده اند و کدومه ، توحید و فرق میان وایح عینی و  
خواب و فرق میان معجزه و کرامه ، و استدراج و نداد کرامه ، اولاد و  
انواع کرامات و کدومه ، ..... نفسها و کدومه ، دین همدان و اوتار و بیان  
تحقیق حدود و مناظره های مذهبه ، امامده و حده و بیان آیات قران  
و حدیه ، های ندوی که در شان شاه دکه ، وارد اسه ، و بیان حطه  
تقسیمه و تحقیقات آن و عاید دین عدسویان بعدی نصارا و عدها \*

The MS breaks off with the heading of the thirty-first تاریکی  
the fifth چمن of the sixth *Khryâbân* thus

تاریکی سی و یکم از چمن پنجم از حیایان بنسب در بیان اعتقاد  
نصارا .... \* ... \*

The contents of the remaining eight *Khryâbân*, as given at the  
beginning of the copy, are as follows

(*Khryâbân* VII) History of the early Kings and Râjahs, the  
genealogy of the Timurides down to *Shâh 'Âlam* and the  
history of *Nâdir Shâh*

(*Khryâbân* VIII) Art of reading the *Qurân*, astronomy and  
astrology, rhyme and prosody, music, fannery, falconry,

geomancy archery cookery magic interpretation of dreams etc etc

(*Khiyaban IX*) Modes etiquette and observances for private and public life ways of taking the omen from the Diwan of Hafiz recipes charms divination etc

(*Khiyaban X*) Account of the author's ancestors and relatives his father's life

(*Khiyaban XI*) Anecdotes and fables poetry and ornate prose account of the downfall of the Mu'ali empire in India praise of the tomb of Khwajah Balhiyar Kaki account of Khwajah Basit the china root and its uses medicine veterinary process of removing poisons and spots from clothes etc

(*Khiyaban XII*) History of Muhammad Shah's reign and the invasion of Nadir Shah names of distinguished Amirs scholars saints Rajahs high officials physicians poets calligraphers astronomers etc

(*Khiyaban XIII*) Rules and regulations relating to the salaries of *Mansabdars* branding of horses measurements etc etc

(*Khiyaban XIV*) Hindī literature viz Kabit Dohrah Champu etc riddles enigmas etc etc

Regarding the date of composition of the work the author says fol 26 that it is obtained by prefixing the word احوال to the *Tarikh* of his birth سائر سعادا i e  $46 + 1128 = (A H) = 1174 = A D 1760$ . By this the author probably means the year in which he commenced to write this exhaustive work for the scribe of the copy to whom we also owe the index gives two chronograms at the end of the index expressing the year  $A H 1187 = A D 1773$  as the date of completion of the work.

A copy of the work containing like the present only the first six *Khiyaban* is noticed in the Ind Office Lib Cat No 2228 under the ambiguous title Hadiqah i Hadiq i Ganjina i Sadiq. On fol 2 of the present copy the author distinctly says that he gave the title of Gulshan i Sadiq to his work. وای را نگلس صادق نام نهادم

Written in a hasty Ta'liq

Not dated 18th century

The following note in the handwriting of the donor found at the end of the index says that the Library acquired the copy on 23 Ramadan A H 1302 —



تاریخ ۲۳ شهر رمضان المبارک ، سنہ ۱۳۰۲ ہجری نبوی صلعم داخل  
کتابخانہ فقیر شہد - حررہ حداد بخش ابن مولوی محمد بخش خان  
مرہوم \*

No. 2023.

fol 55, lines 15, size 10 × 6, 7 × 3½.

عجائے المکتوبہ

‘AJÂ’IB UL-MAK’I’ÛB.

A work of an encyclopædic nature, with a curious mixture of heterogeneous matter, treating of the creation of the world, the sublunar and superlunar matters, Âdam, the angels, the soul, the *Jinn*, the day of resurrection, etc etc, based on the Qurân and traditions

Beginning

حمد و سباس بدرون ارحد و فداست حداد و دیرا کہ اول اورا اندا  
دست و آرش را اتیانہ الحج \*

The author, who does not reveal his name, divides the work into sixty-five short *Bâb*, enumerated at the beginning

Folios are misplaced in several places The right order seems to be 1—9, 24, 10 23, 41, 25—40, 42 55

There is a lacuna after fol 42, the portion missing being the latter part of the 47th *Bâb* to the end of the fifty-first

Written in ordinary Nasta’lîq

Dated Sunday, 17 Jumâdâ I, A H 1114

A note on the fly-leaf says that the MS once belonged to Sayyid Safdar Nawwâb of Patna

## ETHICS, POLITICS, PHILOSOPHY

No 2024

fol 9 lines 7 size  $11\frac{1}{4} \times 7\frac{1}{4}$   $5\frac{1}{2} \times 3$ 

صد صد لعمان

## SAD PAND-I LUQMÂN

An exceedingly valuable and sumptuously illuminated copy of the popular moral precepts of Luqman to his son due to the penmanship of the celebrated calligrapher Ali ul Katib. Another beautiful copy of this Sad Pand written by the famous Kashmîrî calligrapher Muhammad Husayn is mentioned under No 1090—III.

The present copy begins as usual thus —

الحمد لله رب العالمين      انى صد صد سودممد دا ١١ ا هـ

که لعمان حکم سر خود را وصی کرده و مودت الهم \*

The scribe Ali ul Katib has been mentioned in connection with the beautiful copy of the Yusuf wa Zulaykha which he wrote in A H 930 (No 196). That the date of Ali ul Katib's death A H 924 = A D 1518 given in the Mirat ul Alam fol 423 and accepted by Blochmann Amr Akbari p 102 (notes) is erroneous is further evidenced by the colophon in the present MS which is dated A H 949.

بسم هذه الرسالة بعدة فاحرة مختارا سنة ٩٤٩ هـ و سعمانه

کند العدد المذهب على الکتاب \*

Written in bold and perfect Nasta'liq within gold lines and illuminated margins with a profusely decorated double page Unwan. The MS consists of nine sheets fastened together so as to form a continuous strip.

Presented to the library by Khan Bahadur Nawwah Sarfraz Husayn Khan of Patna July 1894.

## No. 2025.

foli 18, lines 9, size  $9\frac{1}{2} \times 6\frac{1}{4}$ ,  $5\frac{3}{4} \times 3\frac{1}{2}$ .

صد کلمه

## SAD KALIMAH.

The well-known hundred moral sayings of 'Alî bin Abî Tâlib, with a versified paraphrase in Persian.

Beginning

دستورین هر کلام ای نور چشم مردمان الحج \*

The opening line is followed by the Arabic sentence of 'Alî with which most copies begin

لو کسه ، العطا الحج \*

Followed by the Persian paraphrase thus

گراجل بردارد از بدشمن حیات مستعار الحج \*

The present version agrees with those noticed in Ethê, Bodl. Lib Cat, Nos 1432-1434, and is quite different from the well-known version by Rashîd ud-Dîn Waṭwât (*d* A II 578 = A D. 1182) see Ethê, Bodl Lib Cat, No 1431

The present copy contains all the hundred sayings of 'Alî

This beautiful copy, due to the penmanship of the famous calligrapher سید علی الحسینی, is written in beautiful Naskh within gold borders with an illuminated head-piece

Not dated, 17th century

## No. 2026.

foli 26, lines 20-22, size  $11 \times 7$ ,  $8\frac{3}{4} \times 5$

نثر الآلی

## NASR UL-LA'ÂLÎ.

A commentary on 'Izz ud-Dîn bin Diyâ ud-Dîn Abî'Rıdâ Fadl Ullah ul-Husaynî ur-Râwandî's treatise Nasr ul-La'âlî, containing a collection of short sentences ascribed to 'Alî, arranged in alphabetical order

Commentator Muhammad Ḥasan Aḥ ul Ḥashimī محمد حسن علی الهاشمی

Beginning —

الحمد لله رب العالمين حمد السالكين و الصلوة و السلام على رسوله  
اما بعد ان رساله انسب موسوم بذكر اللالى من كلمات  
امير المؤمنين \*

The Arabic original is mentioned in *Kashf ul Hujub* fol 151<sup>b</sup>  
See also *Loth Arab Cat* No 655—vii Haj Khal vi p 301

In the preface the commentator says that he rendered the Arabic original into Persian for the benefit and use of those who did not know Arabic. Each sentence paraphrased in Persian is explained and illustrated by sayings of the Prophet and other eminent persons.

In the colophon the commentary is entitled ارشاد الامة في شرح كلمات امير المؤمنين *Irshad ul Mushimin fi Sharh i Kalimat i Amir ul Mu minin*. According to the same colophon it was completed on the 18th of Rajab A H 124 (?) The date of transcription of the copy is 21 Sha ban A H 1240

Written in a careless Indian Ta liq

Scribe امام الدس محمدی القادری

No 2027

fol 86 lines 11 size 7×4 3¼×2

گلستان

## GULISTÂN

A beautifully written but defective and hopelessly confused copy of Sa dī s Gulistan. It opens abruptly thus —

حکایت معلم کنایی را ددم در دبار معروف الی \*

Written in good Nasta liq within gold and coloured borders  
Not dated 17th century

## No. 2028.

fol. 198, lines 10, size  $4\frac{1}{2} \times 2\frac{1}{2}$ ,  $2\frac{1}{2} \times 1\frac{1}{2}$ .

گلستان

## GULIS'TÂN.

A copy of Sa'dî's Gulistân, beginning as usual

A list of the contents is given at the beginning

Written in minute Nasta'liq within gold and coloured borders with an illuminated head-piece and a double-page 'Unwân.

The name of the scribe is partly effaced, the extant portion reading thus چند نوی.

The date of transcription, given in the colophon as '15 Jumâdâ I, A. H. 1040, the thirteenth regnal year of Muhammad Shâh, corresponding to the Sambat era 1787', is evidently wrong, since Muhammad Shâh reigned A. H. 1131-1161. Again the Sambat era 1787 = A. H. 1143 and not A. H. 1040.

A note on a fly-leaf at the beginning says that Sayyid 'Abbâs of Gulzâr Bâg, Patna, presented the copy to the library on 13th May, 1913

A seal bearing the inscription محمد علی یوسف is found on the same fly-leaf

## No. 2029.

fol. 88, lines 15, size  $9 \times 6$ ,  $7\frac{3}{4} \times 4$ .

(سرح گلستان)

## (SHARH-I GULIS'TÂN.)

A defective copy of a commentary on Sa'dî's Gulistân, without title or author's name

The preface is wanting, and it is impossible to say how many folios are missing at the beginning. The MS opens abruptly thus

آیات اعمالوا آل داؤد شکرا و قلیل من عبادى السکور النج \*

In the colophon the scribe says that the commentary is by Mîr Nûr Ullah میر نور الله. It is therefore probable that the commentator is identical with Shâh Mîr Muhammad Nûr Ullah Ahrârî شاه مهر محمد.

نور الله احرارى whose commentary on the Gulistan is noticed in Etthe Ind Office Lib Cat No 1181 A S B Cat No 540 etc and who wrote also a commentary on Rumi's Masnawī (see Etthe Ind Office Lib Cat No 1104 See also Sprenger Oude Cat p 550) There is a lacuna after fol 20 and there are two blank folios viz 85 and 86

Written in ordinary Ta liq

The colophon dated 17 Rabī II the 27th regnal year of Muhammad Shah corresponding with A H 1157 runs thus —

تمام شد مسکت شرح گلستان ۱۰۶  
 سادات رفاه معر نور الله مدس  
 ۴۰ السرب نارنج هفدهم ربيع الثاني سنة ۲۷ جلوس والا حصص ظل  
 الله عالم رفاه محمد شاه ناسا عاری جلد الله ملکه و سلطنته مطابق سنة  
 بک هرا و نک مد و مدحاه و هفت شجرى \*

No 2030

fol 216 lines 13 size  $8\frac{1}{2} \times 5$   $6\frac{1}{2} \times 3\frac{1}{2}$

حسان

## KHIYÂBÂN

A commentary on Sa dī's Gulistan

Author Siraj ud Din Alī Khān *al-Khāllūs* Arzu سراج الدین علی  
 خان آردو

Beginning —

حسان گلستان سخن حمد حمی سرانسیب که اگر حار اسب و اگر  
 گل همه در دایه ابر رحمت اوسب الخ \*

The author Arzu has been repeatedly mentioned in this catalogue See No 399 where a copy of his Diwan is noticed The present work is mentioned in the list of his works enumerated under No 399

In the preface Arzu says that several eminent scholars such as Mir Nur Ullah Ahrari Mulla Sa d and others had written commentaries on the Gulistan of Sa dī which however were not free from defects

The commentary itself begins thus on fol 2<sup>b</sup>

‘ بدان که مد ، دو معنی دارد اول حقیقی که اظهار نعم ، خود  
اسمه ، آله \*

Written in ordinary Ta'liq

Dated 22nd March, 1836.

No. 2031.

fol 225 , lines 17 , size  $9\frac{1}{2} \times 6\frac{1}{4}$  ,  $6\frac{1}{4} \times 3\frac{3}{4}$  ‘

نگارستان

# NIGÂRIS'Î ÂN.

A work consisting of moral tales, sayings of the Prophet, saints, and learned men, written in imitation of Sa'dî's Gulistân

Author Mu'in ud-Din ul-Juwaynî المعین الدینی الجوینی .

Beginning

آمد و ستایش مرحدایرا که ازلتس ار ..... مفرهسه ، و اندیتس  
ار و صمه ، نمایه ، معدس آله \*

The author, a native of Âwah, near Juwayn, was a disciple of Shaykh Sa'd ud-Din Hummû'î in Sûfism and of Fakhr ud-Din Asfarâ'inî in sciences He died about the close of the eighth century of the Hırah

In the preface the author, after eulogising the reigning sovereign Sultân Abû Sa'id Bahâdur Khân and his Wazîr Gıyâş ud-Dîn Muḥammad, gives us to understand that he wrote this work in A H 735=A D 1334 in imitation of Sa'dî's Gulistân He entitled the work after the name of Nigârîstân, a garden near Nîshâpûr, he happening to visit it at the time of writing the work He dedicated the work to his spiritual guide

According to the preface, fol 15<sup>a</sup>, the work is divided into the following seven *Bâb*

- |     |                             |
|-----|-----------------------------|
| I   | باب اول در مکارم اخلاق      |
| II  | باب دوم در صیاد و برهیرگاری |
| III | باب سوم در معاسرت           |
| IV  | باب چهارم در ذوق و مصیبه    |
| V   | باب پنجم در وعظ و نصیحه     |

VI

کتاب مسم در فصل و روض

VII

کتاب معجم در فوائد معروفة

For further particulars of the author and the work see *Ilahi Oude Cat.*, p 85 *Taqi Kashfi* ib p 19 *Haj Khalil* vol vi p 381 *Melanges Asiatiques* vol iii p 732

A copy of the work is noticed in *Rieu* ii p 754

Written in good Nasta'liq within gold and coloured borders

Dated 12 Sha'ban A H 1001

Scribe محمد اصغر

Seals bearing the inscription راجی روحند بنده محمد شاه بادشاه عاری and dated A H 1141 and another with the inscription روحچند بنده بادشاه عالم گنر عاری and dated A H 1113 are found at the beginning and end of the copy

No 2032

fol 185 lines 14 size  $9\frac{1}{2} \times 5$   $6\frac{1}{2} \times 3$

رباع الملوك

## RIYÂD UL-MULÛK

A very rare and valuable Persian translation of Abu Abd Ullah Muhammad bin Abi Muhammad bin Muhammad bin Zafar ul Magribi us Siquili's (d A H 565 or 568 = A D 1169 or 1172) well known work *سُلُوکُ الْمَطَاعِ عُدُوَانُ الطَّغَامِ* containing moral and intellectual precepts illustrated by interesting fables of animals and birds and historical anecdotes

Translator نizam نظام

Beginning —

الک وَاَلْاَلسَانُ الرَّکَابُ وَ مَعْنَى وَ اِنَّ لَا بُرَامَ الْمَوَاهِبِ الْحِ\*

The translator who designates himself by the simple name Nizam (see fol 4<sup>b</sup> and 179) says that he wrote this book for his royal patron Shaykh Uwaye Bahadur Khan i.e. Shaykh Uwaye Jalair (A.H. 757-777 = A.D. 1356-1374) son of Shaykh Hasan Buzurg Jalair (A.H. 736-757 = A.D. 1336-1356). At the beginning of the work Nizam gives an account of his journey to Tabriz where he was favourably received by Shaykh Uways. He then adds that when he had made up his mind to write this translation as a presentation to the king the latter suddenly left for Bagdad. Nizam accompanied



the king to that place, wrote this work there, and presented it to his royal patron in A H 768=A D. 1366 (see fol 179<sup>b</sup>) •

The title of the work, رباعی الاولک, appears in several places (fol 13<sup>b</sup>, 176<sup>a</sup>, 179<sup>b</sup>) Hâj Khal vol. iii, p 611, mentions the work with its full title thus رباعی الاولک فی ریاضات السلوک

For the Arabic original and its author see Hâj Khal *loc cit*, Brock, vol 1, pp 351-352, British Museum Supp., Nos 1156-II and 1160 See also Ibn-i Khallikân, vol iii, p 104. and Amari's introduction to his Italian translation, 'Solwan el Mota', ossiano conforti poltieri' pp 17-32 This Italian version was translated into English and printed in two volumes, London, 1852 The Arabic original was lithographed in Cairo, A H. 1278, and printed in Tunis, A H 1279

The translation is divided into a *Mugaddimah*, five *Bâb* and a *Khâtimah*, as follows

*Mugaddimah*, on fol 13<sup>a</sup> •

مقدمه در تعریف کتاب و سبب وضع آن و تمهید معدود

*Bâb* I, on fol. 30<sup>a</sup>

باب اول در تعویص و نتائج آن

*Bâb* II, on fol 61<sup>a</sup>

باب دوم در تاسی و فوائد آن \*

*Bâb* III, on fol 90<sup>a</sup>

باب سوم در صدور عواید آن \*

*Bâb* IV, on fol 116<sup>a</sup>

باب چهارم در رعا و میامن آن \*

*Bâb* V, on fol 143<sup>b</sup>

باب پنجم در رهد و عوامه آن \*

The *Khâtimah*, devoted to the praise of Shaykh Uways, begins on fol 176<sup>a</sup>

A Hindî poem is found at the end of the copy

Written in ordinary Nasta'liq.

Not dated, 17th century •

Several notes of former owners of the MS are found towards the beginning •

No 2033

مصباح الولايت

fol 340 lines 23 size 9×4½ 6×2½

## MINHÂJ UL-VILÂYAT

A Persian commentary on the well known *Shihah* work مصباح الولاية Nahj ul Balagat

The Nahj ul Balagat consists of ethical discourses letters and moral sayings ascribed to Ali bin Abu Talib collected by Radi ud Din that is to say Abul Hasan Muhammad bin Husayn bin Musa popularly called Sharif ur Radi ابو الحسن محمد بن حسين بن موسى المعروف به سيف الرضى who flourished in the beginning of the fifth century A H and whose name in the present work fol 4<sup>b</sup> appears thus السند الرضى السرف ذو الحسن رضى الدين محمد الرضى

Although the authenticity of the Arabic original and its editorship are disputed by Sunni writers it is held in high estimation by Shi'ahs. Two good copies of the work are preserved in this library (see Arabic Hand list Nos 1853 1854) See also Brit Mus Arab Cat p 511 Hajj Ishaq vi p 406 Brock i p 405 etc Two copies with Persian paraphrases are noticed in Rieu i p 18 See also A S B Cat No 1107

The present commentary with its full title مصباح الولاية من كتاب (see fol 5<sup>a</sup>) begins thus —

اللهم على ما استوى  
بدا ما فى اعناده لعدودنا  
ادب الطاهر بكمالاتك من بطوننا الخ \*

The commentator does not mention his name anywhere. He quotes an imposing number of authorities both Arabic and Persian the most prominent among whom are Ibn ul Arabi Attar Rumi Sa di Hafiz Mahmud Shabistari (Gulshan i Raz) Qasim Anwar (d A H 837=A D 1433) The latest authority as far as I have been able to trace is the celebrated philosopher Jalal ud Din Muhammad bin Asad ud Dawani the author of the well known Persian work Akhlaq i Jalali who died in A H 908=A D 1502 and who is spoken of here fol 103<sup>b</sup> as dead رجال العلامة الدواني. It is therefore evident that the commentary was written after the death of Dawani. Again the date of transcription of the copy given at the end is 14 Ramadan A H 1009=A D 1600. We can then safely conclude that the commentary was written some time between A H 908 and 1009.

In the preface, fol 5<sup>a</sup>, the commentator says that his commentary is an abridgment of the three chapters of the original work. He further adds that he divided his commentary into twelve *Bâb*, which he enumerates at the beginning, but only eight *Bâb* are extant in the present copy. They are as follows

*Bâb* I, fol 5<sup>b</sup>

الباب الاول فى تحميد الله تعالى و توحيد داته و اسمائه و صفاته  
العلمى و بيان عجائبه ، صديقه و تدان عرايه ، بدايعه \*

*Bâb* II, fol 112<sup>b</sup>

الباب الثانى فى بع ، رسول الله و حصايس آله و مفاوه ، ما جاء  
به من لعوت القران و اوصاه ، الاسلام عليه و علمهم  
الصلوة و السلام \*

*Bâb* III, fol 189<sup>b</sup>

الباب الثالث فى العلم و العدي و الدين و اوصاه ، و اصداف ، العلماء \*

*Bâb* IV, fol 215<sup>b</sup>

الباب الرابع فى التقوى و صفات المتقين و شعار الاولياء و الصالحين \*

*Bâb* V, fol 226<sup>b</sup>

الباب الخامس فى طرايه ، الحكمة و لطايه ، الامثال و السدم  
و الادب \*

*Bâb* VI, fol 260<sup>b</sup>

الباب السادس فى الوصايا و لدصايح السادة و التذكير و الرواخر  
الداعية \*

*Bâb* VII, fol 278<sup>b</sup>

الباب السابع فى الاعراض عن الدنيا العائنه و الافعال على  
الاحرة الداعة \*

*Bâb* VIII, fol 299<sup>b</sup>

الباب الثامن فى مده الكدر و العنقر \*

The remaining four *Bâb*, not extant in the work but enumerated at the beginning, are the following —

الباب التاسع فى مده الطام<sup>c</sup> و الطالمن و كل من حاله ،  
الهدى و الدين \*

الغاب العاسرى فوائد العدالة والحكم و الساسه المدنيه \*

الغاب الكادى عسرى المعاد و احوال الموت والعز و احوال الله ر  
و العمامه و دخول الجنة و الدنيا \*

الغاب الدانى عسرى الدعوه و سله و حتم \*

The colophon dated 14 Ramadan A H 1009 runs thus —

قد وقع هذا الكتاب فى يوم الاثنين رابع عشر شهر  
المبارك سنة ١٠٠٩ \*

Written in fair Naskh within gold borders with an illuminated head piece

No 2034

fol 146 lines 13 size  $7\frac{1}{2} \times 1\frac{1}{2}$   $5\frac{1}{2} \times 3\frac{1}{2}$

رعد الكلد

## RAUDAT UL-KHULD

The Garden of Paradise

A work on ethics in prose and verse written in imitation of Sa di s Gulistan

Author Majd ud Din Khawafi محمد الدى حوافى

Beginning —

ساس مدعاس موحودى را كه صفى ناطق سزبان ده نو و حود

اوسب الح \*

A copy of the work is noticed in G Flugel in p 288

The name of the author is not found in the preface but it seems to be short or otherwise defective in the present copy On fol 42<sup>b</sup> and 59<sup>b</sup> he is called محمد حوافى and on fol 61<sup>b</sup> محمد حانى —evidently a mistake for محمد حوافى or محمد حانى Haj Khal vol in p 500 who wrongly holds that the work Raudat ul Khuld is a versified one gives the author a name as محمد الحوافى Muhammad ul Hwafi (probably a mistake for محمد الحوافى Majd ul Khawafi) who he says vol in p 647 versified the حوافى of Zamakhshari (d A H 538=A D 1143)—

which versification, the authors of the *Haft Iqlîm* (Bûhâr Lib. copy, fol 260<sup>b</sup>), *Riyâd ush-Shu'arâ*, fol 379<sup>a</sup> and some others ascribe to our author, Majd ud-Dîn *Khawâfi*

The title of the work is not found anywhere in the MS, but almost all the biographers of Majd ud-Dîn *Khawâfi* say that he wrote the work *Raudat ul-Khuld* in imitation of Sa'dî's *Guhstân*. In the colophon, the work is called *حارستان*, and its authorship is ascribed to Sa'dî *کتاب حارستان من تصنیف مولانا مصلح الدین مدعو سعدی شیرازی قدس لله سره*

No satisfactory account of the author is given by his biographers. The author of the *Âtash Kadah*, p 110, says that Majd ud-Dîn, who adopted the *takhallus* *Qâsimî*, was a native of *Khawâf*. The author of the *Makhzan ul-Garâ'ib*, p 806, says that Majd ud-Dîn was in the service of the emperor Akbar. This statement is followed by the author of the *Nashtar-i 'Ishq*, p 1556, who says that Majd ud-Dîn *Khawâfi* came from his native country to India, where he died after serving under Akbar for some time. It is to be observed, however, that the author who in this work mentions several incidents in connection with his travels all over Persia, does not mention any in connection with India.

The number of chapters into which the work is divided is not found in the preface, but at the beginning of the fourth chapter (fol 34<sup>b</sup>) the author says that he had at first divided the book into seventeen chapters, but that at the request of a friend he added to them one more chapter, viz, the fourth on Love. The text however comprises the following sixteen chapters or *Bâb*

- |      |                          |   |
|------|--------------------------|---|
| I    | On fol 3 <sup>a</sup> .  | (۱) باب اول در اوصاف حکام                             |
| II   | On fol 18 <sup>b</sup>   | (۲) باب دوم در شجاعت و ایثار                          |
| III  | On fol 27 <sup>a</sup>   | (۳) باب سوم در فصیلت و علم                            |
| IV   | On fol 34 <sup>b</sup>   | (۴) باب چهارم در عشق                                  |
| V.   | On fol 44 <sup>a</sup> . | (۵) باب پنجم در سحر و جادو                            |
| VI   | On fol 50 <sup>b</sup>   | (۶) باب ششم در بیوفائی دنیا                           |
| VII  | On fol 59 <sup>a</sup>   | (۷) باب هفتم در کرامات اولیا                          |
| VIII | On fol 65 <sup>a</sup>   | (۸) باب هشتم در ادب و عیس                             |
| IX   | On fol 78 <sup>b</sup>   | (۹) باب نهم در صحبت دانش انوار و احتیاج<br>ار اشرار * |
| X    | On fol 86 <sup>a</sup>   | (۱۰) باب دهم در ریاضت                                 |

|      |                         |                                     |
|------|-------------------------|-------------------------------------|
| XI   | On fol 91 <sup>a</sup>  | (۱۱) باب اردم در نکاح و احوال و نسل |
| XII  | On fol 103 <sup>a</sup> | (۱۲) باب دوازدهم در حصه             |
| XIII | On fol 111 <sup>a</sup> | (۱۳) باب سیزدهم در بیان صلح و فساد  |
| XIV  | On fol 122 <sup>a</sup> | (۱۴) باب چهاردهم در نعل و لثمی      |
| XV   | On fol 128 <sup>b</sup> | (۱۵) باب نهم در نوا در کلام         |
| XVI  | On fol 137 <sup>b</sup> | (۱۶) باب شانزدهم در طوائف مردم      |

The last two chapters given in Flügel *loc cit* are (17) در احسان  
در بیان دین و موعظت (18) and (19) تا اهل فصل

Written in Indian Ta liq

The colophon dated 28th Dhu'lqa'd A H 1262 says that the scribe Mirza Ahmad Bakhsh of Jhakrah son of Munshi Sabqat Ullah transcribed this copy in Calcutta at the house of one Munshi Ahmad Ali

At the end is found a seal of one عبد الرؤف dated A H 1263

### No 2035

fol 150 lines 17 size 8½ × 4½ 6½ × 3

مکتبه الکرامی

## SAHĪFAT UL-KIRĀMĪ

An ethical work dealing with moral political religious and mystical doctrines in mixed prose and verse

Author Mahjur مهجور

Beginning —

الحمد لله الذي خلق الانسان و علمه العباد و ارسل الانبياء  
فاكمل علمه العرفان \*

The author does not reveal his full name but in several places he adopts the *takhallus* مهجور see fol 9<sup>b</sup> 11<sup>a</sup> 23<sup>a</sup> 30<sup>b</sup> 31<sup>a</sup> 89<sup>b</sup> etc

It is doubtful whether our author is identical with Mirza Ja'far Shirazi who adopted the *takhallus* مهجور See Subh-i Gulshan, p 476

From the following verse on fol 109<sup>b</sup>, it would appear that the author flourished during the time of Jahângîr

افليم دل و جهان جان گير  
ای شاه جهان شاهی - جهانگیر

The work treats of the various branches of ethical, moral, mystical and religious philosophy, based on the Qurân and Hadîs

The title of the work is given on fol 4<sup>a</sup> as well as in the following concluding verse

ایده ، سخن علی التمامی  
شاد حاتم صدقه الکرامی

Written in fair Nasta'liq within gold ruled borders with an illuminated head-piece.

Not dated, 18th century

### No. 2036.

fol 33, lines 10, size  $7 \times 4\frac{1}{2}$ ,  $4\frac{1}{2} \times 2$

( رسالہ حزبن )

### RISÂLAH-I ḤAZÎN.

A treatise on ethics and politics, by Hazîn, who has been repeatedly mentioned in this Catalogue, and whose name occurs thus on fol 33<sup>a</sup> of the present work  
محمد المدعو علی بن ابی طالب ، بن عدد  
الله بن علی اللاحقی

Beginning

یا واهمه ، التوفیق و یا معطی التبعیض الخ

The following heading, in red, appears thus on fol 5<sup>b</sup>

گفتار در تعیین پادشاه و شرایط پادشاهی \*

The date of completion of the treatise, given at the end, is A H 1153 = A D 1740

Written in beautiful Shikastah within gold borders with an illuminated head-piece and a double-page 'Unwân

Not dated, 18th century

Scribe . محمد من شریف .

No 2037

foli 11 lines 14 size  $12 \times 7\frac{1}{2}$   $9 \times 5\frac{1}{2}$ 

دستور العمل

## DASTŪR UL-'AMAL

A short treatise on ethics and politics dealing with the duties of rulers and those of their subjects written for the use of the Qutub Shāhī and the Deccan kings and Wazirs

Beginning —

دستور العمل سلاطین نا اعدا و طبعه و امرای دمدار السع \*

Neither the author's name nor the title of the work is given in the text. On the top of the first folio the title written in a later hand runs thus دستور العمل سلاطین — most probably taken from the opening words of the work.

In a short preamble the author says that he extracted the work from Akhlaq 1 Nazirī and other important works of similar nature. According to the preface the work consists of eight *ā'm* but the text comprises twenty two.

Written in ordinary Tāliq

The colophon dated 13th Rajab A.H. 1241 says that the scribe محمد سعادتعلی جمفری transcribed the copy for one Mir Muhammad Ali Khan Radwī.

The seals of Nawwab Sayyid Vilayat Ali Khan and Sayyid Khwurshid Nawwab are found at the beginning and end of the copy.

No 2038

foli 7, lines 9 size  $5\frac{1}{2} \times 3\frac{1}{2}$   $4\frac{1}{2} \times 2\frac{1}{2}$ 

طغر نامه

## ZAFAR NAMA

A fictitious tract on religious and worldly life

Beginning —

حکایت آرورد که در شهر و دیار دل بر سر ناساهی السع \*

The following illusive account of the composition of the work is given at the beginning



Written in ordinary Naskh  
A very modern copy.

## ARITHMETIC

No. 2042.

fol. 102, lines 13, size  $8\frac{1}{2} \times 5\frac{1}{2}$ ,  $6\frac{1}{4} \times 3\frac{1}{2}$

هیت، السیاق

### HAY'A'1' US-SIYÂQ.

A treatise on arithmetical operations, account-keeping, measurements, Zamîndârî transactions, etc etc

Author Gulâm Rasûl, popularly called Khalifah علام رسول که  
بین المحاسبین معروف بحلیفه هیت

Beginning

پس افرون از فناس حساب مردات مددعی را سرد الحج \*

In the colophon the author is called علام رسول and the title given to the work is سیاقنامه

Written in ordinary Ta'liq

Not dated, 18th century

## ASTRONOMY AND ASTROLOGY

No 2043

fol 99 lines 13 size  $7\frac{1}{2} \times 4\frac{1}{2}$   $5 \times 2\frac{1}{2}$ 

رسالة

## RISÂLAH-I MU'ÎNÎYAH

A rare and valuable treatise on astronomy

Author Abu Ja far Nasir ud Din Muhammad bin Muhammad  
 bin ul Hasan ut-Tusi ابو جعفر ناصر الدین محمد بن محمد بن الحسن الطوسی  
 Beginning —

سناس و سداش حصرت رب - الحلال را که انوار دانی  
 ح ار الحج \*

The title of the work رسالة معین appears on fol 2

The name of the author and the person to whom the work is dedicated are not given in the present copy but at the end fol 99<sup>a</sup> it is simply said that the author presented the work to a certain prince of Iran —

اگر بسدیده خاطر بر گوا و ای مدام نادش اراده انراں جامع الله  
 علاوه آمد عاتب سعادت انی بدو محتلم وی نموده ناسد \*

Haj Ikhla vol iii p 441 who mentions the work without the author's name says that it is a work on astronomy consisting of four *Maqalah* and that in the beginning of the work are mentioned the names of the rulers Abd ur Rahim bin Abi Mansur and his son Mu in ud Din Abush Shams Ahd ur Rahim

By a happy coincidence I came to know of a copy of the work sent to this library by a gentleman for sale and I have made the best use of it. On comparing the two copies I find that they are the same save and except that the preface in the copy for sale adds a few lines in which the name appears of the author Nasir ud Din Tusi (d A H 672 = A D 1273) the celebrated philosopher and astronomer who has been already mentioned in connection with his famous philosophical work *Akhlaq i Nasiri* (No 938) and his astronomical work *Bist Bab* (No 1045). Here also the author mentions the name of his patron Nasir ud Din Ahd ur Rahim bin Abi Mansur

governor of Quhîstân, for whom he wrote the *Akhlâq-i Nâsirî*. In these lines the author further states that he wrote the present treatise for his patron's son Mu'in ud-Dîn Abush Shams after whose name he entitled it

The work is mentioned in the list of Tûsî's works given in the *Majâlis ul-Mu'mînîn*, fol 403<sup>a</sup>. See also *Kashf ul-Hujub*, p 226. A copy of the work is mentioned in Ross and Browne, *Cat of Pers. and Arab MSS in the Ind Office Lib*, p 164.

Each of the four *Maqâlah*, into which the work is divided, consists of several *Bâb*, enumerated at the beginning.

Written in ordinary Nasta'liq with diagrams in several places.

Not dated, 18th century.

A seal, bearing the inscription *لسان السلطان محمود الدولة* ملى, is found on the title-page.

### No. 2044.

fol 62, lines 16, size  $7\frac{1}{2} \times 4\frac{3}{4}$ ,  $4\frac{1}{4} \times 2\frac{3}{4}$

پنججاه باب، سلطانى

### PINJAH BÂB-I SUL'T'ANÎ.

A very rare copy of a compendium of the science of the astrolabe.

Author Rukn bin Sharaf ud-Dîn ul-Husayn ul-Âmulî رکن بن شرف الدین الحسین الأملى

Beginning

آمد بیکد و بنای بیکد در واحه، التعظمی را حل حلاله که

آسمان دل عارفانرا باهوار کواکب، معانی مرین کرد \*

In the preface the author, after dwelling upon the importance of the astrolabe, mentions the following works of his predecessors: the well-known treatise on the astrolabe by Nasir ud-Dîn Tûsî, see No. 1045, and 'کامل فرعانی، استیعاب ابو ریحان، (i.e., the well-known treatise on the astrolabe by Nasir ud-Dîn Tûsî, see No. 1045), مطولات که مولانا شمس الدین مومنه، ریح ساداتی در اعمال اسطرلاب نوشته است. He states that after studying these works he wrote several treatises on the science of the astrolabe, and particularly mentions one known by the name *ریح معنای الاسماء*. These works, he says, he had written

some twenty years before the composition of the present work but on account of the total neglect of the subject by kings and nobles as well as owing to a series of troubles and misfortunes which befell him he could not dedicate or present his works to any king or noble. He then adds that after his journeys from Hindustan he came to Kerman where for a period of two years he suffered the utmost on account of famine war and the general massacre to which the country fell a victim at that time. On being released from these troubles he repaired to Harat where he enjoyed a peaceful life. It was at Harat that our author commenced to write the present work on the 6th of Rabi' II A H 860 = A D 1455. He dedicated it to Mirza Ahul Qasim Bahur (son of Mirza Baisungar) who according to Hahih us Siyar vol III juz 3 p 170 died on 25 Rabi' II A H 861 = A D 1456.

The work is divided into the following two *Maqalat* —

I on fol 3<sup>a</sup> —

معالمه اولی در ذکر مسائل اعمال ان بر مصالح بلاد \*

II on fol 51<sup>b</sup> —

معالمه دوم در ذکر مسائل و اعمال گدسته بر مصدغه امانی \*

The first *Maqalah* comprises thirty eight *Bab* and the second twelve thus making fifty *Bab* in all after which the work is called *سبعاء باب* or Fifty *Bab*.

Written in fair Naskh

Not dated 16th century

No 2045

fol 64 lines 21 size 11 × 6½ 7½ × 4

شرح رساله قوشجی

## SHARH-I RISĀLAH-I QŪSHJĪ

A copy of Muṣṭah ud Dīn Larī s (d A H 979 = A D 1571) commentary on Alī ul Qushjī's well known astronomical treatise. See Nos 1041 1052

Beginning —

هما در نامه که مری بنام راجب العظام الرح \*

*Muqaddimah*, fol 2<sup>b</sup>

*Maqâlah* I, fol 10<sup>a</sup>

*Maqâlah* II, fol 39<sup>b</sup>

Written in ordinary Nasta'liq

Not dated, 18th century

No. 2046.

fol 106, lines 17, size  $8\frac{3}{4} \times 5$ ,  $7\frac{1}{4} \times 3\frac{3}{4}$ ,

(رساله اسرار الارباب)

(RISÂLAH-I AS'I'ARLÂB.)

A defective, incomplete and anonymous work treating of the determination of times and of the horoscope of each time, the distances and sizes of the planets, the method of reckoning degrees and distances, etc etc

The MS seems to be a fragment of a larger work, as would appear from the original pagination, which begins with ۲۱۷ and ends with ۳۲۱. It is impossible to say how many folios are missing both at the beginning and end

The MS opens abruptly thus —

..... کسیده باشد و بود که بر یک ، ربع کسیده بود \*

On fol 3<sup>a</sup> we find the second chapter beginning thus

باب دوم در دانستن آنکه ارتفاع آفتاب چون بر گذریم \*

The copy breaks off with a portion of the one hundred and tenth chapter with the following words

\* ایسانرا روز فدا می و فریاد رسی ایسان بخواید رسد و ایسان ....

Written in ordinary Naskh

Not dated, 18th century

## CABBALISM

(Nos 2047-2054)

foll 220 lines 13 size 11 x 7½ 8 x 4½

A collection of eight treatises on Cabbalism (حجر) i.e. the art of divining hidden secrets from the letters of the alphabet. Dr. Ethelberg notices several treatises on the subject (see Ind. Office Lib. Cat. Nos. 2273-2274) very curiously interprets the term حجر as divination from the entrails of a lamb or the membrane of a camel.

I

foll 1<sup>b</sup>-7

No 2047

(رساله در علم حجر)

(RISÂLAH DAR 'ILM-I JAFR)

An anonymous treatise written as an introduction to Cabbalism without the author's name.

Beginning —

بدانکه فاسده در علم حجر حدیث آمده که اول سوال بلغه عربی  
با بی تا هر لغتی که خواستد آید \*

II

foll 7<sup>a</sup>-72

No 2048

اسرار الحجر

ASRÂR UL-JAFR

The secrets of Cabbalism consisting of a *Muqaddimah* and a *Khatimah*.

Author Abu Şalih Mu'in ud Din Muhammad Mu'in bin  
Shaykh Ja'far ul Adadl ابو صالح معین الدین محمد بن شیخ جعفر  
الاعدادی

Beginning —

حمد و ستایش نادری که ملوک عالم را با نور علم و نفس منجلی  
گردانده آید \*

In the preface the author tells us that he collected materials for his work from بحر العلوم - خانه and from the works and experiments of his deceased father

On fol 33<sup>a</sup> the author incidentally mentions that his father was once requested by the emperor Shâh Jahân (A H 1037-1069 = A D 1628-1659) to predict the fate of his kingdom by means of Cabbalism. On fol 40<sup>a</sup> the author again refers to a similar incident relating to the reign of Aurangzîb (A H 1069-1119 = A D 1659-1707). Again on fol 43<sup>b</sup> we are told that the author's father was requested by Aurangzîb, through Bakhtâwar Khân, deceased, to find out by Cabbalism which of the emperor's children would succeed him.

برای تحقیقات سلطنتی ، از اولاد خود ابوالمظفر محمى الدين  
اورنگ زیب ، نادرشاه عالمگیر عاری و جعل الکده منواله سوالی بمعرفه ،  
بختاور خان مرحوم نوالد این موله ، فرمود - نادرشاه دهلی از اولاد محمد  
اورنگ زیب ، که خواهد شد \*

The author, who speaks of Aurangzîb as dead, must have written the work after A H 1119 = A D 1707. At the end (fol. 72<sup>a</sup>) the treatise is dated 2 D<sup>ul</sup>hijjah, A H 1235

## III

fol 73<sup>b</sup>-88<sup>b</sup>

No. 2049.

(رساله جفر)

## (RISÂLAH-I JAFR.)

Another treatise on Cabbalism, written as a key to the جامع  
مرصوى It is divided into a *Muqaddimah* and several *Fasl*

Author Hasan 'Alî Rashtî حسن علي رشتي

Beginning

حمد و سپاس بیرون گاربر سراسر ، که طرور ، حور ، و نقاط و کلمات  
را مستعرجو اهر معارف ، السج \*

The time in which the author flourished could not be ascertained from the work itself, but according to a note and a versified chronogram (fol 72<sup>a</sup>), probably due to one of his friends he died on the morning of Thursday, 27 Shâ'bân, A H 1264 = A D 1847, the year is expressed by the chronogram دوران رفته ای کامل دهر .

IV

foli 88<sup>b</sup>-177<sup>a</sup>

No 2050

(رسالة جفر)

(RISÂLAH-I JAFR )

Another anonymous treatise on the same subject consisting of two *Muqaddimah* several *Fa'el* and a *Ḥatimah*

Beginning —

الحمد لله رب العالمين اما بعد ان سألته است شرف  
در علم جفر حاشیه و جامعه الح \*

V

foli 117<sup>b</sup>-123<sup>a</sup>

No 2051

(رسالة جفر)

(RISÂLAH-I JAFR )

Another treatise on Cabhalism containing directions for the use of جفر جامع عامل

Neither the author's name nor the title of the work is given

Beginning —

قاعدة بدانکه این قاعدة انبسط در بیان اسرار احوال از جفر \*

VI

Arabic

foli 123<sup>b</sup>-138<sup>b</sup>

No 2052

(رسالة جفر)

(RISÂLAH-I JAFR )

An Arabic treatise on Cabhalism

Author Sayyid Alī better known as Ibn al-Qiṣam سید علی  
المعروف بابن القوام

Beginning —

الحمد لله رب العالمين اسرار من مکتوبات ابائه الح \*



VII

foll 139<sup>b</sup>-207<sup>a</sup>

No. 2053.

اصول کشف و الرشید

## USÛL-I KASHF UR-RÂSHF.

On Cabbalism

Author Farîd Ibrâhîm فرید ابراهیم

Beginning

حروف و کلمات بی حد و مرا - حساب وعد و تعدد گویا مصداق  
السخ

The author, a native of Dihlî, says in the preface that he wrote this tract by the order of the celebrated *Khân Khânân* 'Abd ur-Rahîm *Khân bin Khân Khânân* Muhammad Birâm *Khân*. It is divided into four *Asl*, eight *Rashf* and one *Kashf*. The full title of the work, given in the preface, is اصول کشف و الرشید ، فی نام الجامع بین العدد و الحرف

A chapter, called *Fasl*, treated separately at the end, occupies foll 176<sup>a</sup>-207<sup>a</sup>

VIII

foll 207<sup>a</sup>-220<sup>b</sup>

No. 2054.

(رساله جفر)

## (RISÂLAH-I JAFR.)

A treatise on the same subject, without title or author's name. It is divided into a *Muqaddimah* and four *Fasl*.

Beginning

بعد از حمد و صلوة آنکه این رساله مستمل بر مقدمه و چهار فصل

السخ \*

Written in bold *Naskh* within coloured borders with an illuminated head-piece and a double-page 'Unwân

19th century.

## MAGIC

No 2055

fol 57 lines 12 size  $10\frac{1}{2} \times 7\frac{3}{4}$   $7\frac{1}{2} \times 4\frac{1}{2}$ 

اسرار فاسمی

## ASRÂR-I QÂSIMÎ

A beautifully written but hopelessly corrupt copy of an interesting work dealing with sorcery, witchcraft and various magical and talismanic operations

Author Husayn bin Ali ul Kashifi حسنى بن على الكاشفى

Beginning —

حصر فاسم طباب عالم الجناب له الحمد فى العدا اب و العسا اب

حور عتاب بنى عتاب سد سداب النج \*

The author Husayn Kashifi has been repeatedly mentioned in this Catalogue in connection with his *Raudat ush Shuhada* (No 498) *Anwar i Suhayli* (No 731) *Tafsir i Husayni* (No 1126) etc

The MS is full of clerical errors and proper names both of persons and books and even common words have been corruptly written

In the preface the author while enumerating his sources says that his work consists of translation mainly from two works viz *سحر العيون* which he says on fol 17<sup>a</sup> is the work of Yusuf bin Ahmad صاحب كتاب سحر العيون يوسف بن احمد منكوب. This work is mentioned in Haj Khal vol iii p 585 without the author's name. The other work to which the author refers is *رسالة عن الجنات و اصاح الطرائق* by Ahmad us Simawi i.e. Abul Qasim Muhammad bin Ahmad ul Iraqi us Simawi (see Brock vol ii p 497 Brit Mus Supplement No 784 etc) Another work from which the author translated is *كتاب سر الاسرار*. The translation of this work begins on fol 41<sup>a</sup> and ends on fol 46. Haj Khal vol iii p 591 mentions several works bearing the title *سر الاسرار* but the one which our author means is probably the *سر الاسرار و بصر الانصار* about which Haj Khal vol iii gives no particulars but says that it is mentioned by Bunî i.e. Muhyi ud Din Abul Abbas Ahmad bin Ali ul Bunî who died in A H 622 = A D 1225 (see Brock vol ii p 497). On fol 42 our author speaks of the following

contemporary saint of great eminence این فقیر از حضرت فدوة العربا  
 . فیه ، الهله والدين محمد الترعسي قدس سره اس نکته را استماع نموده

According to the author's statement in the preface (fol 5<sup>b</sup>) the work is divided into two *Maqsad* and a *Khâtimah*. Each *Maqsad* consists of several *Asl* (wrongly written *Fasl*) and each *Asl* comprises several *Fasl*. The text, as extant in the present copy, contains only the first *Maqsad* divided into four *Asl*, and a *Khâtimah*, as follows

*Maqsad* I on *Sîmîyâ*, fol 5<sup>b</sup>

First *Asl*, fol 5<sup>b</sup>

Second *Asl*, fol 18<sup>a</sup>

Third *Asl*, fol 36<sup>b</sup>.

Fourth *Asl*, fol 41<sup>a</sup>.

*Khâtimah*, fol 50<sup>a</sup>

The date of composition of the work, given at the end, fol 57<sup>a</sup>, is A H 907 = A D 1501. This is followed by a versified chronogram, in which the concluding line اسرار فاسمی بر حوان (read دیگر دیگر) expresses the date of composition. A printed copy of the work, entitled الاسرار فاسمی and also اسرار فاسمی is mentioned in the Âsaf Lib Cat, vol II, p 1692.

A work based on the present and containing similar matter composed by the author's son 'Alî bin Husayn Kâshîfî (d A H 939 = A D 1532), and entitled تحفة حافی, is noticed in A S B Cat (Curzon Collection), No 648.

Written in a beautiful bold Nasta'liq, at the desire of the Secretary and the Librarian Walî ud-Dîn Khudâ Bakbsh, by the Library scribe محمدود عالم بهاری

Dated 21 Sha'bân, A H 1344

A note at the end by Muhammad Hâshim Isfahânî, dated 26 Sha'bân, A H 1344, says that the MS was collated by him

# COMMENTARIES ON THE QURÂN

No 2056

foli 262 lines 21 size  $11\frac{1}{2} \times 7$   $8\frac{1}{2} \times 4\frac{1}{2}$

تفسير سورة يوسف

## TAFSÎR-I SÛRAH-I YÛSUF

A copy of Mu in bin Hajî Muhammad ul Farabî's well known commentary on the سورة يوسف See Nos 1140-1143

Beginning —

ربنا اننا مى لذك الح \*

Written in ordinary Ta liq within coloured borders

Dated 29 Rajab A H 1098

Scribe ولی محمد بن محمد يوسف حورحوی

It would appear from a note on the margin of the last folio that one Muhammad Abd ul Ganî Mujaddadî nl Bihârî ul Azîmabadî purchased this MS at Rampur in A H 1286 through Abd ul Qadir Khan pupil of Hafiz Hajî Shah Arshad Husayn

Another note by a former owner Azmat Alî (or Ismat Alî) says that he purcha ed the copy through Hafiz Muhammad Nur in Rabî I A H 1231

No 2057

foli 131 lines 15 size  $9 \times 6$   $7 \times 4\frac{1}{2}$

حلاصة المہج

## KHULÂSAT UL-MANHAJ

A fragment of the Khulâsat ul Manhaj a well known Shîite commentary on the Quran See Nos 1146-1149

This copy comprises commentary on the last chapter of the Quran

Beginning —

اورده اند کہ حور حصرت رسالت صلعم دعوت اسکا کرد الح \*

Written in ordinary Ta liq

Dated Rabî II A H 1255

Scribe ابور علی ولد سعد علی سنر

vof. XXI

No. 2058.

foll 38, lines 15 size  $8\frac{3}{4} \times 4\frac{3}{4}$ ,  $6\frac{1}{2} \times 3$ 

(تفسیر قرآن)

## (TAFSÎR-I QURÂN.)

A fragment of a commentary on the Qurân, comprising the Sûrahs يس , فاتح , and الواقعة . They begin respectively on foll 1<sup>a</sup>, 17<sup>a</sup> and 29<sup>b</sup>

There is no preface and the copy begins abruptly with the commentary on the Sûrah يس thus

يس - در يمانيع آورده كه هر حزي ار حزيه ، معطعه سريسه ، ار  
رانه عيه ، الحج \*

Written in fair Nasta'liq

Not dated , 17th century

## SCIENCE OF HADÎS.

No. 2059

foll 26, lines 13, size  $9\frac{1}{2} \times 6$ ,  $6\frac{3}{4} \times 4$ .

عجالة نابعه

## 'IJÂLAH-I NÂFI'AH.

A treatise dealing with the science of Hadîs

Author Shâh 'Abd ul-'Azîz bin Shâh Walî Ullah Dihlawî  
شاه عبدالعزیز بن شاه ولی اللہ دہلوی

Beginning

الحمد لله وكفى وسلام على عباده الذين اصطفى \*

The author (d A H 1239 = A D 1823), who has been repeatedly mentioned, does not reveal his name in the present work, but he refers to several well-known works of Shâh Walî Ullah, such as مسوی شرح موطن (see No 1286), etc, which, he says, 'are the com-

positions of my father The author of the Hada iq ul Hanafiyah p 470 also mentions the present work as a composition of Shah Abd ul Aziz

In the preface the author tells us that he wrote the work for his brother Qamar ud Din It deals with the different kinds of Hadis and discusses the merit and peculiarities of works written on the subject The correct pronunciation of the names of the narrators of Hadis the sources of narration etc etc are also given

The MS written in a careless ugly Ta liq was copied from the Lucknow Mustafa i press edition of the work

At the end is found a statement by Sa d ud Din bin Abd ul Hakim saying that he revised and corrected the copy in Jumada II A H 1255

Not dated 19th century

## LAW

No 2060

fol 178 lines 18 size  $9\frac{1}{2} \times 5\frac{1}{2}$   $6\frac{1}{2} \times 3\frac{1}{2}$

مجموعہ حانی

## MAJMU'AH-I KHÂNI

A copy of the well known work on Muhammadan law entitled Majmu i Khani or Majmu ah i Khani by Kamal Karim See No 1228

Beginning —

حمد و ستاس مہ نادر شاہی را الحق \*

Written in ordinary Ta liq

Dated Friday Muharram A D 1897

No. 2061.

foll. 271, lines 13-16, size  $8\frac{3}{4} \times 5\frac{3}{4}$ ,  $6\frac{1}{2} \times 3\frac{1}{4}$ 

اختار

## IKH'I'YÂR.

A work on Muhammadan penal law, according to the Hanafite school

Author Salâmat 'Alî K̲h̲ân, better known as Sadâqat K̲h̲ân  
سلامتعلی خان معروف (نه) صداقت خان

Beginning

سکر و سپاس بحد آن فاضل الاحباب را سرد که مراد دامت  
همه هر حواص و عوام اسه، آلم

The author tells us in the preface that while he was engaged in writing Muhammadan penal laws in the court of the second Judge Mr John Knife (مستر جان دین) at Muhammadâbâd, he, for the sake of convenience, collected and arranged in Persian some points of law, which he translated from several standard works in Arabic, such as - فصول عمادیه - فتاوی حمادیه - فتاوی فاصیحان - شرح وانه - هدایه - قدوری - اصول عمادیه - فتاوی حمادیه - فتاوی فاصیحان - شرح وانه - هدایه - قدوری - فصول عمادیه - فتاوی حمادیه - فتاوی فاصیحان - کنزالدایق - فتاوی سراجیه etc etc

The author dedicates the work to Mr John Dean (میرزا جان دین) The date of composition, A H 1212 = A D 1797, is expressed by the title

The work is divided into a *Muqaddimah* and two *Kitâb* Each *Kitâb* is subdivided into several *Bâb* and *Fasl* The arrangement is that the Persian text is given on the right side and the Arabic equivalent, followed by the reference from which it is quoted, is given on the left

A list of the contents is given at the beginning of the copy

A copy of the work is noticed in Rieu, 1, p 24 See also Biblioth Sprenger, No 663. Printed in Calcutta, A H 1244

Written in ordinary Ta'liq

Not dated, 19th century

## CONTROVERSIAL WORKS

No 2062

fol 221 lines 18 size  $10\frac{1}{2} \times 6\frac{1}{2}$   $8 \times 4\frac{1}{2}$

آنسہ حق نما

### Â'ÎNAH-I HAQ NUMÂ

A controversial work in refutation of the Sunni tenets and a denunciation of Sufism together with an account of the Shi'ah Ulama who lived in the author's time

Beginning —

الحمد لله الذي انار الحق و اسلى اعلامه و منى السرع العدى  
و احكم احكامه الخ \*

The Author who does not reveal his name was a pupil of the popular Shi'ah divine Sayyid Dildar Ali (d A H 1235 = A D 1819) to whom he devotes a long notice on fol 18<sup>b</sup>

The work is divided into the following three *Bab* as enumerated at the beginning but the last *Bab* is not distinguished by any mark or rubric

*Bab* I on fol 3<sup>b</sup> باب اول در مدح علماء با عمل معروف و مذمت علماء سرى على وجه العموم و معرفت علماء حق و اصداد آسا

*Bab* II in two *Fasl* on fol 5<sup>b</sup> باب دوم در معرفت علماء عصر

*Bab* III in several *Tadhkirah* ر معرفت حالات و مكارم اخلاق جماعه دیگر اراعا

In several places (fol 32<sup>a</sup> 128) the author mentions A H 1231 = A D 1815 as the current year

The work is mentioned in the *Aṣaf Lah Cat* vol II p 1330

Written in ordinary *Taḥqiq*

Not dated 19th century



(Nos 2063-2064.)

foll 208, lines 15, size  $5\frac{1}{2} \times 3\frac{1}{2}$ ,  $6 \times 3\frac{1}{2}$ 

Two controversial tracts

foll 1<sup>b</sup>-78<sup>b</sup>

No. 2063.

رساله غیبه

## RISÂLAH-I GAYBAH.

A controversial tract written in refutation of the seventh chapter of the Tuhfah-i Asnâ 'Aḥḥariyah dealing with امام, see No 1290, fol 170<sup>b</sup>

Author Sayyid Dildâr 'Alî bin Sayyid Muhammad Mu'in معین  
سید دلدار علی بن سید محمد.

Beginning

باب هفتم در امامت باید دانست که اول مسایل حلاویه این

باب آسمانی است.

The author, who died in A H 1235=A D 1819, has been repeatedly mentioned, see Nos 1324, 1340, etc In several places the author mentions A H 1217=A D 1802 as the current year, see foll 30<sup>a</sup>, 55<sup>b</sup>, etc

The work is mentioned in Kashf ul-Hujub, fol 74<sup>a</sup> See also Âsaf Lib Cat, vol II, p 1344, No 254 There is a lacuna after fol 7<sup>b</sup>

II

foll 81<sup>b</sup>-208<sup>b</sup>

No. 2064.

احصاء السنّة

## IHYÂ US-SUNNA'I'.

A refutation of the eighth chapter of the same Tuhfah (No 1290, fol 229<sup>b</sup>) by the same Dildâr 'Alî

Beginning —

الحمد لله الذى امام الدعوه واحنى السنه صلى الله على من  
 اتم بهم النصحه الع \*

See *Kashf ul Hujub* fol 9<sup>b</sup> See also *Asaf Lib Cat* vol 11  
 p 1330 No 822 where a printed or lithographed edition of the  
 work (A H 1281) is noticed

Both treatises are written in fair Nasta liq by one scribe  
 Dated (fol 78<sup>b</sup>) A H 1263

The seals of Nawwab Sayyid Vilayat Ali Khan and Sayyid  
 Khwun hid Nawwab are found at the beginning and end of the copy

No 2065

fol 294 lines 20 size 12½ × 8 8½ × 5

اساح لطافت الماقل

# ÎDÂH-I LATÂFAT UL-MAQÂL

A controversial work being a refutation of Subhan Ali Khan's  
*Latâfat ul Maqal*

Author Muhammad Rashid ud Din Dihlawi معبد رسد الدين  
 دهلوى

Beginning —

الحمد لله الذى جعل العلم علما الع \*

The author Rashid ud Din has been repeatedly mentioned  
 See No 1335 etc

The *Latâfat ul Maqal* of Subhan Ali Khan is mentioned in  
*Kashf ul Hujub* fol 127 with the following particulars Salamat  
 Ali Khan a Shi'ah wrote a treatise called اسما and to it Rashid  
 wrote a reply Salamat then wrote a refutation of Rashid's reply  
 entitling it *Latâfat ul Maqal* The present work is Rashid's refuta-  
 tion of Salamat's *Latâfat ul Maqal*

The work is preceded by an introduction in praise of the work  
 written in A H 1240=A D 1824 by one Amir Hasan probably a  
 pupil of Rashid

The work consists of three *Qism* and a *Khâtimah* as follows —

قسم اول بجواب معاصدی که در رسالۀ سابعه معنون بود ده ما  
یتعلق بالمعام \*

قسم دوم بدفع مطالبی که دران رساله مصدر بود ده ما لا یتعلق  
بالمعام \*

قسم سوم در دفع جواب استغنائی مخترع اول العریه بمعانله استغنائی  
ممدع بعض جواب امامه \*

خاتمه در بیان چند وجه طاهره الدلاله بر شدت تعظم و ولای ائمه  
عسریه با اهل بدعت حیر العریه \*

A note at the end, which, according to another note in the same place, is in the handwriting of the author, says that the author revised and corrected the copy

In the other note one 'Abbâs 'Alî (the name seems to be a later forgery) says that he received this copy, corrected by the author, at Farrukhâbâd on 29 Rajab, 1241, and that it is the first copy of the author's draft

Written in fair Ta'liq

Not dated, 19th century

No. 2066.

fol 323, lines 17, size 12 × 7, 8½ × 4½

برق خاتمه

# BARQ-I KHÂ'I'IF.

A controversial work

Author 'Alî Ahsan, poetically surnamed Shaydâ علی احسان  
متحاشی شدیدا

Beginning —

بحمد و مدحی علی من یرجع الی حدیثه الحمد و الدعا الح \*

We learn from the preface that 'Alî Ahsan wrote a work, entitled بحمد الاحباب, which was refuted by the Shî'ah Muṭṭahid

Sayyid Muhammad at the instance of Subhan Ali Khan Shah Salamat Ullah the teacher of Ali Ahsan wrote a reply to Sayyid Muhammad's refutation. Ali Ahsan then collected and arranged the controversies in the present form in A H 1255 = A D 1839 entitling the collection من خالف. He further states that quotations from the Tuhfat ul Ahbab are represented by the word قلب that the reply of Sayyid Muhammad is preceded by the word قال and his own by اقول. At the end of the preface the author refers to a controversy that took place at Calcutta between one Ashiq Ali Khan of Kaluri and a pupil of Salamat Ali Khan Banaras and he reproduces the letters which were written on the occasion.

Written in fair Ta liq

Dated Kanpur Rabi II A H 1269

The seals of Nawwab Sayyid Vilayat Ali Khan and Sayyid Ahwurdud Nawwab are found at the beginning and end of the copy

## ASCETICISM AND SŪFĪSM

No 2067

fol 20 lines 8 size  $10\frac{3}{4} \times 7$   $6\frac{1}{4} \times 4$

صاحب عند الله انصاري

### MUNĀJĀT-I 'ABD ULLAH ANSĀRĪ

An exceedingly valuable and beautifully written copy of the well known prayer of Abd Ullah Ansari. See Nos 1554 1572 1586 etc

Beginning —

ای ر د د ب بدرد ا ری د من امدہ الخ \*

Towards the end fol 16<sup>a</sup> are found some precepts which Abd Ullah Ansari is said to have addressed to Nizam ul Mulk. See No 933

Written in beautiful hold Nasta liq by the celebrated calligrapher محمود بن اسحاق السہانی

Dated A H 944

For an account of the scribe Mahmûd bin Ishâq see No 237, where he is mentioned as the scribe of the unique copy of Kâmrân's Dîwân

### No. 2068.

foll 483, lines 17, size  $10\frac{1}{2} \times 7$ ,  $8\frac{1}{2} \times 5\frac{1}{2}$

کیمیای سعادت

### KÎMIYÂ-I SA'ÂDA'I'.

A modern copy of Muhammad bin Muhammad ul-Gazâlî's (d A H 505 = A D 1111) well-known ethico-mystical work Kîmiyâ-i Sa'âdat See Nos 1346-1347

Beginning

سکرو سلس فراوان بعدد ستارگان آلع

At the end is found a notice on the author's life

Written in ordinary Ta'liq

Dated Rajab, A H 1266

### No. 2069.

pp 727 (foll 363) lines 12, size  $9 \times 5\frac{1}{2}$   $7 \times 3$

منبع الانساب

### MANBA' UL-ANSÂB.

A genealogical account of the Sayyids of Bhakhar, in Sind, the prophets, the Imâms and their descendants, the four Pirs and the fourteen *Khânwâdahs*, together with an explanation of the doctrines and practices of the Sûfis

Author Sayyid Mu'inul-Haq bin Shihâb ul-Hâq bin Muhammad Abû Ja'far bin Taqî ud-Dîn bin Sha'bân ul-Millat سيد معين الحق بن ذهاب الحق بن محمد ابو جعفر بن تقى الدين بن شعبان المله

Beginning —

هو الاول هو الآخر هو الطاهر هو الناطق و الله بكل شىء علم الخ \*

The work is described in Ri'û, vol 1, p 348

The author, a native of Jhûnsî, belonged to the family of the Sayyids of Bhakhar In the course of his narrative (pp 220-227)

relating to the circumstances connected with his discipleship he says that his father belonged to the Suhrawardiyah order but that he (the author) became the disciple of Shaykh Muḥammad Isa a popular Chishtī saint of Jaunpur (see Akḥbar ul Akḥyar p 206) In the preface the author tells us that being anxious to ascertain his pedigree he referred the question to Shah Taqī ud Dīn by whom he was spiritually inspired to proceed to Bhakhar [Rieu's statement that the author proceeded to Bhakhar by the advice of Taqī is misleading Taqī (the great grandfather of the author) whose dates of birth and death are confusingly given in two places\* in the work died long before the author was born] On his way to Bhakhar he visited Multan where he stayed with Shaykh Kabīr and after visiting the tombs of Shaykh Baha ud Dīn Dakariya and others came to Bhakhar Here he was affectionately received by his relatives the Bhakharī Sayyids from whom he obtained a copy of their old *Nasab Namah* brought there by their ancestor Sayyid Muḥammad Maklī who according to the author's statement p 178 was born in A H 540=A D 1145 and died in A H 644=A D 1246 With this *Nasab Namah* our author returned by way of Multan to Jhūnsī and wrote the present work basing it on that *Nasab Namah*

Internal evidence shows that the author enjoyed a long life and wrote this work at an advanced age It is said on p 221 that at an early age he lost his father who according to a statement on p 216 was born on Thursday the 5th of Rabi' I A H 760=A D 1358 lived for forty years and died on Thursday 5th of Muharram A H 800=A D 1397 Again we find frequent references to Jamī (*d* A H 898=A D 1492) who is spoken of as dead and to his work *Nafahat* composed A H 883=A D 1478 (see pp 346 386 387 657 658 etc) The author then who was born before A H 800=A D 1397 must have written the work after A H 898=A D 1492

Strangely the second part of a verse found in the *Diwan* of Sa'ib (*d* A H 1088=A D 1677) occurs in the present work p 552

The verse in Sa'ib's *Diwan* (see No 346 fol 2<sup>b</sup> line 8) runs thus —

گفتگوی کسر و دس / ر نکجا مدرسد

حواب نک حواسب ناسد مختلف بعضرها

NOTE It is said on p 20 that Taqī was born in A H 00=A D 1300 lived for 65 years and died in A H 80=A D 1365 (?) Again on p 48 we are told that he was born in A H 76=A D 1363 lived for 60 years and died in A H 800+70+16+1 و یک هجری (9) و سائرده و یک هجری (2)

We can therefore conclude that Sâ'ib is not the true author of the verse, but that it is the composition of somebody who lived long before him. Sâ'ib cannot be charged with plagiarism, and we must exonerate him by inferring that it is a case of *تصادف* (a coincidence)

According to the preface the work is divided into twelve *Fasl* (Rieu has eleven). In the body of the work the first seven *Fasl*, and the twelfth (a mistake for eleventh) are marked with rubrics.

#### Contents

- I Genealogy of Muhammad, p 9
- II Genealogy of the prophets, p 26
- III History of Muhammad, the twelve Imâms and the fourteen Ma'sûms, p 115
- IV Genealogical account of the Sayyids, or descendants of the Imâms, together with an account of some *Shaykhs*, p 170
- V Account of the four *Pîrs*, of the fourteen *Khânvâdahs* and of some minor sects, p 315
- VI Rules, regulations, practices, observances and prayers of the Sûfis, p 462
- VII Doctrines of the philosophers and the Sûfis on the soul, p 518
- VIII Differences of opinion on some Hadîṣ relating to Sûfism, p 615
- IX The meaning of the words *آمیت بالله*, p 629
- X Eulogies on the early *Khalîfs* and the twelve Imâms, p 663
- XI The origin and destiny of man and an account of the various classes of Faqîrs, p 697

The twelfth *Fasl*, which according to the preface, treats of the genealogy of the twelve Imâms and of *Shâh Taqî ud-Dîn*, is wanting.

There are several lacunæ in the copy, e.g., pp 25, 615, 629, 663, etc., while clerical mistakes are not infrequent.

A modern copy, written in ordinary *Ta'liq*. The colophon, dated Nagrâ (in Patna), 29th December, 1876, says that the transcription was made at the request of James Robert Reid, Settlement Officer, A'zamgarh.

محمد و زبیر حان منوطی و صفیہ سگدی صلح اعظمیہ  
Scribe

No 2070

foll 379 lines 15-19 size  $8\frac{1}{4} \times 4\frac{3}{4}$   $7 \times 3\frac{1}{4}$ 

شرح ورد المریدین

SHARH-I WIRD UL-MURĪDĪN

A work on the doctrine and topics of Sufism especially on the life deeds and teachings of the author s *Pir Shaykh Hamzah*

Author Da ud bin Hasan poetically surnamed *Khalī* داود بن حسن الـخـالـی

Beginning —

الحمد لله الذى هدانا لهذا وما كنا لنهتدى لولا ان هدانا الله الحمد \*

The work dealing with the principal topics of Sufism in general and with the deeds teachings and miracles of *Shaykh Hamzah* in particular is a sort of commentary on the author's own versified tract *ورد المریدین* which he wrote for the guidance and use of *Murids* and Sufis

The preface is followed by the tract *ورد المریدین* (foll 3<sup>b</sup>-16<sup>b</sup>) beginning thus —

شكر لله حال من شر لخطه ديك نرسد اسب

شبح سبكار سنج حمرة نا مورا رهتر سد اسب

The commentary itself begins thus on fol 17<sup>b</sup>

شكر لله حال من الهم فال الله تعالى اولئك الذين هدبهم الله الحمد \*

It would appear from the concluding lines fol 375 that the original tract *ورد المریدین* consists of a little more than four hundred and forty verses and that it was completed in A H 961 = A D 1553 expressed by chronograms 'نص باک' etc

According to a statement on fol 378 *Shaykh Hamzah* died on 24 Safar A H 984 = A D 1576 expressed by the *Tarikh* مرحوم معذورم  
The work ends with a *Tarjū* band in praise of the author s *Pir*

Written in ordinary Naskh but sometimes in Ta liq

Dated 16 Dulqa d A H 1104

Scribe سنج محمد د صومى



No. 2071.

foll 137, lines 17, size  $7 \times 4$ ,  $4\frac{3}{4} \times 2$ 

معارج ال کمال

## MA'ÂRIJ UL-KAMÂL.

A mystico-philosophical work

Author Ismâ'il ibn Shâh 'Âlam 'Abd ul-'Azîz اسماعیل ابن  
سلا عالم عبد العزيز

Beginning

ستائیس و آفرین عالم آفریدی را که نسخه جامعہ انسانی مہر  
اسما و صفات اوسب الخ \*

The author tells us in the preface that, while he was engaged in studying some works on mysticism, he collected some materials from them, arranging and compiling them for his own use. Seeing that his patron Murtadâ Khân, alias Shaykh Farîd, took a keen interest in the sayings and teachings of the Sûfis, he made a present of his compilation to him. It would further appear from a statement on fol 131<sup>a</sup> that he also wrote a commentary in A H 1016 = A D 1607, which he entitled, after his patron's name, تفسیر مرتضوی

The author devotes the *Khâtimah*, to the praise of his patron Murtadâ Khân, who, it would appear from the author's statement, was a noble of Jahângîr's time. It is difficult to say whether this Murtadâ Khân is identical with the one mentioned in the Ma âsir ul-Umarâ, fol 254<sup>b</sup> one who played an important part in the reign of Jahângîr, and died in the second year of Shâh Jahân's reign, A H 1039 = 1629. The author also praises Jahângîr (fol 125<sup>b</sup>), and gives the chronogram شهر یار مہربان expressing the date of that emperor's accession.

The work consists of a *Muqaddimah*, three *Bâb* and a *Khâtimah*, as follows

*Muqaddimah*, fol 3<sup>b</sup>

مقدمہ در بیان کمال و اسامی آن

*Bâb* I, fol 8<sup>a</sup>

باب اول در بیان وسایل کمالات انسانی

*Bâb* II, fol 47<sup>b</sup>

باب دوم در منازل و مقامات اہل کمال

*Bâb* III, fol 82<sup>b</sup>باب سوم در تصرفات و رتبه کمال نبوی از حلقای  
راشدین و ائمہ اہل بیت رسول اللہ علیہم

السلام علیہم و آلہم

*Khātīmah fol 126\** حاتمہ در بیان مہم ای اراحوال کرلمت منوال  
نواب قلمہ گامی سلمہ اللہ و ابتداء \*

The work is based on the Quran Hadis and on sayings of Sufis and great men

In the conclusion the author gives the date of completion of the work ۱۱۱۰ 1017 = ۱۵۱۵ 1603 expressed by the words منى اقل کمال

Written in good Nasta'liq within gold and coloured borders with an illuminated head piece

Not dated 18th century

No 2072

fol 222 lines 13 size  $7 \times 4\frac{1}{2}$   $4 \times 2\frac{1}{2}$

رسائل مکاتیب

## RASÂ'IL-I MAKÂTÎB

The well known collection of Abd ul Haq Dihlawi's Sufic tracts consisting of forty Rasa'il See No 1380 which comprises forty four treatises

Beginning —

الہی لا احصى بدار ۱۰۱۰، الخ \*

The last tract is imperfect Many folios have been misplaced in a hopelessly confusing manner and the catch words are wanting in many places The thirty ninth Risalah is placed before the thirty eighth and similar irregularities are more conspicuous at the beginning and towards the end of the copy The MS is damaged and water stained too

Written in fair Nasta'liq

Not dated 18th century

In an endorsement on the title page the collection is entitled  
مکاتیب سبعہ عند الحق دہلوی

## No. 2073.

fol 107 , lines 20-22 , size  $10 \times 6\frac{1}{2}$  ,  $7\frac{3}{4} \times 4$

The Same

Another copy of 'Abd ul-Haq's Makâtib.

Beginning

الحی لا اله الا الله \*  
الحی لا اله الا الله \*  
الحی لا اله الا الله \*

This collection consists of fifty-two treatises The first forty, agreeing with No 2072, end on fol 66<sup>b</sup> The last twelve are preceded by another preface, beginning thus on fol 67<sup>a</sup>

تكملة تم ، كتاب الرسائل الأربعين \*  
تكملة تم ، كتاب الرسائل الأربعين \*

Several treatises towards the end are not marked by rubrics

The MS is in a damaged condition

Written in two different hands

Not dated , 19th century

## No. 2074.

fol 52 , lines 16 , size  $8\frac{3}{4} \times 5$  ,  $6\frac{1}{2} \times 3\frac{1}{4}$

مقدمة مرآة الاسرار  
مقدمة مرآة الاسرار

## MUQADDIMAH-I MIR'ÂT UL-ASRÂR.

The introduction to the Mir'ât ul-Asrâr of 'Abd ur-Rahmân Chishtî See No 676

Beginning

در بیان حقایق و بیان ولایه ، و چهار پیر و چهارده انوار  
در بیان حقایق و بیان ولایه ، و چهار پیر و چهارده انوار

الحی \*

Corresponding with fol 15<sup>b</sup>, line 13 of No 676

The copy is full of clerical mistakes, and spaces for the insertion of proper names have been left blank in many places

Written in ordinary Ta'liq

Not dated , 19th century.

No 2075

fol 103 lines 15 size  $8\frac{1}{2} \times 5\frac{1}{2}$   $6\frac{1}{2} \times 3\frac{1}{2}$ 

( حوب رنگ )

( KHUB TARANG )

A fragment of a mystical work defective at both ends

The first folio bears the mark 119 but it is impossible to say how many folios are missing both at the beginning and end

The MS opens abruptly thus —

\* امواج و اربى ه د نسب د دل منصور سود الح \*

The words with which the copy breaks off are

\* و اراں نكى مكرى راشى اسب ساجدد و هراى كه د ا \*

The work treats of mystical doctrines the progress of the soul mystical contemplation mystical interpretation of dreams etc etc

The title of the work given on the binding is Khub i Tarang

One fol is missing after fol 43

Written in ordinary Ta liq

Not dated 19th century

No 2076

fol 103 lines 20 size  $9\frac{1}{2} \times 5\frac{1}{2}$   $6\frac{1}{2} \times 3$ 

شرح شمس العى

SHARH-I SHAMS UL-'AYN

A commentary on the authors own work Shams ul Ayn treating of the nature and rules of the spiritual life the progress of the soul the different stages of the sufic road mystical contemplation etc

Author Niyaz Ahmad Alawi Qadiri Sarhundi سار احمد على نياز احمد الاءى قادى سارهندى  
ما زى سرهندى

Beginning —

\* الحمد لله الذى در قلوب المومنين نعو التوحيد والاسمال الح \*

VOL XXI

F

In the preface the author tells us that prior to this he had written a *Khamsah*, which, according to a statement on fol 99<sup>b</sup>, consisted of ninety-five stanzas. He then adds that as the *Khamsah*, treating of mystical doctrines, was difficult to be understood, he wrote the present commentary on the same.

It would appear from a statement on fol 66<sup>b</sup> of the following copy that the name of the author's father was *Shaykh* 'Azmat Ullah Qâdiri. Again on fol 67<sup>a</sup> of the same copy the author says that he was a disciple of Sayyid Muhyî ud-Dîn Qâdiri.

The date of completion, given at the end, fol 99<sup>b</sup>, is A H 1204 = A D 1789.

The commentary is followed by two short tracts treating of the nature and process of mystical devotion. The first tract begins thus on fol 100<sup>a</sup>:

طریق معمولی مذکور و سجدات تعالیٰ با توحه الہ \*

The second, beginning on fol 101<sup>a</sup>:

بعد حمد و صلوة واضح باد کہ اگر نرسن طریقت شریعت معاصات  
ورب الہ \*

The name of the author, given at the end of the second tract is *Shâh Gulâm* 'Alî Naqshbandiyah Mujaddadiyah.

Written in ordinary Ta'liq

Dated 2nd *Dulqa'd*, A H 1284

Scribe ہات علی

The seal of the scribe is found at the beginning and end of the copy.

No. 2077.

fol 80, lines 20, size  $9\frac{3}{4} \times 6$ ,  $6\frac{1}{2} \times 3\frac{1}{4}$

The Same.

A defective, and slightly abridged, copy of Niyâz Ahmad's commentary on his *Shams ul-'Ayn*.

The MS opens abruptly thus

بسم الہی عند اللہ صومعی بن ابی مال الہ \*

corresponding to fol 9<sup>b</sup> of the preceding copy and breaks off thus —

و اگر شرح مدل حلقه سعدی ردی امرد نظر اند دو دانه  
 لاهوت اسب \*

corresponding to fol 92<sup>b</sup> of the preceding copy

Written in ordinary Ta liq

Not dated 19th century

The paper is getting brittle

No 2078

fol 3 lines 2<sup>-</sup> size 8½ × 4½ 6½ × 3½

رواند الموسعه

# FAWÂ'ID UL-YÛSUFÎYAH

A small mystical tract treating of the soul etc

Author Shah Muhammad Yusuf bin Shah Muhammad Abd

Ullah ul Qadiri: يوسف ابن شاه محمد عبد الله القادري

The full title of the tract given in the preface is رواند الموسعه في

کتاب علم الصوفيه

The author quotes from the Maṣnawī of Rumi the Gulshan :

Raz of Mahmud Shabistari etc

Written in ordinary Naskh

Not dated 18th century

## PRAYERS

No 2079

fol 121 lines 7-9 size 8 × 4½ 5½ × 2½

رساله ادعيه

# RISÂLAH-I AD'ÎYAH

A very beautifully written and illuminated copy of a collection of prayers charms etc Each prayer is preceded by an introduction

relating to the origin of the prayer, its properties and effects, with directions for its use

I فتح نامه Fath Nâmah or 'The Book of Victory', beginning with the introduction

بعل اسب از رسول صلی الله علیه و آله و سلم فرموده اند هر که  
هر روز یکبار این فتح نامه بخواند اله \*

The Fath Nâmah itself begins thus on fol 4<sup>b</sup>

اللهم صل على محمد و آل محمد - نسّم الله الرحمن الرحيم -  
اللهم افتح لنا ابوابنا آله \*

II تفسیر سوره فاتحه Taksîr-i Sûrah-i Fâtihah The various forms of reading the Sûrah-i Fâtihah, and its use as an amulet; beginning, fol 9<sup>b</sup>

اسناد تکبیر از حصرت امیر المومنین علی علیه السلام که زوری  
حصرت رساله ، دعا آله \*

III تفسیر سوره نصر Taksîr-i Sûrah-i Nasr, beginning on fol 10<sup>a</sup>

حصرت رسول الله صلی الله علیه و آله و سلم فرموده اند که من از  
درئندل علیه السلام شنیدم آله \*

IV مهر نبوت Muhr-i Nubûwat The use and properties of the Prophetic Seal, beginning on fol 10<sup>b</sup>

از حصرت رساله ، دعا ..... روایت ، میکند امیر المومنین آله \*

V شمایل النبی Shamâ'il un-Nabî, or the descriptive roll of the Prophet, beginning on fol 11<sup>a</sup>

زوری که حصرت رساله ، دعا ..... از دار وندار دعا رحلت  
میکردند آله \*

VI نود و نه نام تبارک الوالی Nawad wa Nuh Nâm-i Bârî Ta'âlâ The ninety-nine names of God, generally known as اسماء - beginning on fol 11<sup>b</sup>

الخالق الذي خلق الخلق ولا صاحب الهمم آله \*

VII ٢٥ ١١ Tuhfat us Sayfiyah A prayer in the form of a Qasidah consisting of forty Arabic verses with a paraphrase in Persian beginning on fol 12<sup>b</sup> —

اِنا الموحود فاطماني بكدي الح \*

The last two words are repeated at the end of each verse. On the margin fol 13<sup>b</sup>-29<sup>b</sup> is a short treatise in Persian by Harun bin Salim bin Tawakkul (see fol 14<sup>a</sup>). He says that he wrote the treatise as well as the Persian paraphrase at the request of some friends. He adds that the prayer originally in the Suryani language was versified in Arabic by Abd Ullah bin Ahbas (see fol 18<sup>b</sup>). He rendered it into Persian entitling it ٢٥ ١١ after the name of his patron whom he designates thus —

سلطان احو السلا و الحلاب و الدنيا و الدين نصر

بن بهمن ابن سلطان محمد شاه ابن بهمن بن كزاسب \*

Harun then gives in detail the properties, effects and the use of each and every verso of the prayer (see fol 23).

VIII ٢٢٢ Adiyah, Surri A collection of prayers which according to a statement in the introduction was revealed to the Prophet by inspiration on the night of his *Miraj* beginning on fol 30<sup>a</sup> (margin) —

و از جمله وظائف بر من اداء است و بدانش ا الح \*

IX Du a : lath beginning on fol 57<sup>b</sup>

اللهم لك الحمد على كل حمد الح \*

X Du a : Ayyam ul Bid A prayer to be recited in the brightest days of the new moon beginning with an introduction on fol 62<sup>b</sup> (margin) —

د خبر است که پی رسول الله صل الله علیه و آله سلام د \*

مدینه بسند بود الح \*

The prayer itself begins thus on fol 66<sup>b</sup> (margin) —

اللهم ادی اسئالت باسمک العسی نا الله نا الله نا الله \*

XI Hand ul Hayat or The Spring of Life A mystical tract beginning on fol 62<sup>b</sup> —



حمد متعدد و بدای بی عد مر حدای را که وحده لا شریک له

صفت ، کمال اوسه ، آله \*

In the preface the author, who does not reveal his name, says that the original work in Hindî, entitled کد اندر، was first translated into Arabic. He then translated it into Persian.

The following ten chapters, into which the work is divided, as enumerated at the end of the preface, fol 73<sup>b</sup>, will give an idea of its contents

- 1 در معرفت عالم صغیر
- 2 در معرفت نایرات عالم صغیر
- 3 در معرفت کائنات دل
- 4 در معرفت ریاضت
- 5 در صفت معرفت دم
- 6 در صفات مدی
- 7 در معرفت وهم
- 8 در معرفت علامات مرگ و کفایت روح
- 9 در معرفت مستدر روحانیان
- 10 در حکایت

XII Bîst Yak Nâm-i Quadrat Twenty-one selected names of God beginning on fol 68<sup>b</sup> (margin) —

این بیست و یک نام و درت اسه ، از نامهای حدای عروحل که رسول

عده السلام گفته ، \*

The names begin on fol 72<sup>b</sup> (margin) —

یا اله الاولین و الآخِرین یا الله یا رحمن یا رحیم \*

XIII Du'â-i Daulat beginning on fol 73<sup>a</sup> (margin)

روایتست که هر که بعد از نماز صبح آله \*

XIV Hazâr wa Yak Nâm One thousand and one names of God beginning with an introduction, fol 73<sup>b</sup> (margin)

هزار و یک نام حدای عروحل عن سود ..... عن عباس رضی الله

عنه و عن صاحب السریع آله \*

The names begin thus on fol 77 (margin) —

اللهم يا الله يا رحمن يا رحيم يا مالك اليه \*

The above is followed by three short prayers

XV اسناد دعای بزرگوار که اس دعای ا د سم خود بنابر  
Du a 1 Mu azzam beginning on fol 85<sup>a</sup> —

بخواند الیه \*

XVI اسناد دعای ملک القدوس Du a 1 Mahil ul Quddus with an introduction beginning on fol 88 —

دعای ملک القدوس د گرد آتش بنسبت اند  
د مورد الیه \*

The prayer begins thus on fol 90 (margin) —

لا اله الا الله سبحان الملك اقدس الیه \*

The above is followed by some short prayers intended for special occasions

XVII اسناد دعای نور Du a 1 Nur beginning on fol 94<sup>b</sup> (margin) after an introduction —

اللهم يا نور الدو بدوب بالنور الیه \*

The above is followed by miscellaneous topics relating to the use and medicinal properties of Pudding (حلوا) Grapes (انگور) Honey (شهد) the Water melon (حربره) Milk (سیر) Vinegar (سرکه) etc etc based on traditions etc Then follows a collection of short prayers intended for various worldly purposes At the end is found some wise and moral sayings ascribed to the Prophet

Written in beautiful Naskh within gold and coloured borders

Not dated 17th century

A seal of Sultan Muhammad Qutb Shah (A H 1020-1035=A D 1611-1625) dated A H 1020 and bearing the following versified inscription suggests that this interesting MS once belonged to that emperor — Another seal of this king is to be found on the fly leaf of the interesting copy of Jahangir Namah (No 557)

## HINDUISM.

No. 2080.

foll 111, lines 17, size  $9\frac{1}{2} \times 5\frac{1}{2}$ ,  $7 \times 4\frac{1}{4}$ .

جوگ باشیش

## JOGBÂSHISH'1.

A Persian version of Vālmikī's well-known Sanskrit work Jogbâshisht on Hindû gnosticism

Beginning

پاس و ستائیس تمام دبار آنحضرت اسدالم \*

The following account of this translation is given in the preface Finding that all the previous translations of the Jogbâshisht were defective and did not exhibit the real sense of the original, Dârâ Shukûh, in A H 1066 = A D 1656, ordered an improved and scholarly translation of the work to be undertaken. One of his chief courtiers, whose name is not given, undertook the task, and with the help of some learned Pandits and scholars he fulfilled the prince's desire.

Like other translations, the present consists of the following six *Prakarana* or *Bâb* (1) بدراک برکون (2) ممچه برکون (3) آپت برکون (4) نوبل برکون (5) اسم برکون (6) اسدیت برکون

See Ethé, Ind. Office Lib. Cat., Nos 1972-1974, E. G. Browne, Camb. Univ. Lib. Cat., p. 96, W. Pertsch, Berlin Cat., p. 1021, etc etc

The translation, ending on fol 92<sup>a</sup>, is followed by a table of fifty-one Upanishads (probably belonging to Dârâ Shukûh's *Sirr-i Akbar*, see No 1453). These, according to the heading, were translated in A H 1067 = A D 1657. Miscellaneous topics of Hindû theosophy and various other subjects are found towards the end of the copy.

In the colophon, fol 92<sup>a</sup>, the scribe محمداسد says that he transcribed the copy in 1241 Fasli at the request of one Munshî Kanhâ, or Kanahyâ, Lâl, a Pishkâr of the Criminal Court, Patna.

Another colophon at the end, apparently due to the same scribe, is dated 31st May, 1834.

(Nos 2081-2082)

fol 37 lines 15 size 9x5  $5\frac{3}{4} \times 2\frac{1}{2}$ 

A collection of two treatises

I

fol 1<sup>b</sup>-21<sup>b</sup>

No 2081

اطوار در حل اسرار

## ATWÂR DAR HALL-I ASRÂR

A Persian version of the same Jogba light in an abridged form  
 Translator سرف موعنی Sufi Sharif

Beginning —

\* حمد و ثنا لبی حدانی است که از نفوس علمی رحمانی الهی

The work is dedicated to Jahangir It consists of the following  
 ten *Taur*

|             |      |                     |                           |
|-------------|------|---------------------|---------------------------|
| <i>Taur</i> | I    | Fol 2 <sup>b</sup>  | در بحرید                  |
| <i>Taur</i> | II   | Fol 6 <sup>b</sup>  | در آنکه عالم حلال محض است |
| <i>Taur</i> | III  | fol 9 <sup>b</sup>  | در بیان آزادی             |
| <i>Taur</i> | IV   | Fol 11 <sup>b</sup> | در حال دل                 |
| <i>Taur</i> | V    | fol 12              | در رفع حواس               |
| <i>Taur</i> | VI   | fol 14              | در کما لب نفس             |
| <i>Taur</i> | VII  | Fol 15              | (not headed)              |
| <i>Taur</i> | VIII | Fol 16              | (pasted over)             |
| <i>Taur</i> | IX   | Fol 17 <sup>b</sup> | در معرفت حال خود          |
| <i>Taur</i> | X    | Fol 19 <sup>b</sup> | در کمال معرفت             |

The list of the *Taur* given in the beginning of the work is incomplete and confusing

For another copy see Rien in p 1034<sup>b</sup> See also W. Pertsch Berlin Cat p 1022 No 4 A Sufic work entitled معانی الامکار by Sufi Sharif is mentioned in Asaf Lib Cat vol 1 p 454

In the colophon dated A H 1170 (probably 1070) the scribe دوست محمد says that he transcribed the copy for Gobind Pat son of Kathal Das at Al barabud during the reign of Aurangzib

No. 2082.

غرایه ، الاطوار فی کشف ، الانوار

GARÂ'IB UL-A'ÎWÂR FÎ KASHF  
UL-ANWÂR.

Another treatise on Hindû doctrines, in the form of a dialogue between Krishna and Mahâdev, translated from the Sanskrit work سنداد by the same Sûfi Sharîf

Beginning

سباس و ستایس صانعی را که اعلان را از حصص نیستی نواج  
هستی راوده فرموده آلی \*

The MS is imperfect at the end, and breaks off with the following words

..... و ارواح عامه خلق کجا منور و نکه مسعول مد وند این  
را نمایان صافی فرمای - جواب مہادیو ای کرشن ..... \*

Both treatises are written in fair Ta'liq by the same scribe

No. 2083.

fol 106, lines 14, size  $12\frac{1}{4} \times 7\frac{1}{2}$   $9 \times 4\frac{3}{4}$ 

سر اکبر

## SIRR-I AKBAR.

A copy of Dârâ Shukûh's well-known work Sirr-i Akbar See No 1453

Beginning on fol 25<sup>b</sup>

حمد ذاتی که در دستم الله آلی \*

The work is preceded by an index and a glossary of Sanskrit words (as in Rieu II, p 841<sup>b</sup>, No I, and Ethé Ind Office Lib Cat, No 1978) occupying fol 1<sup>a</sup>-23<sup>a</sup> Fol 23<sup>b</sup>-25<sup>a</sup> are blank

Written in ordinary Ta'liq

In the colophon dated Monday 9th July 1877 the scribe سید برساد says that he transcribed the copy at the request of Rai Sulṭān Bahadur

## MANUSCRIPTS OF MIXED CONTENTS

(1)

(Nos 2084-2112)

fol 260 lines 19 size 5½ x 7 6 x 3½

A very rare and interesting collection of twenty nine treatises dealing with Sufism religious and ethical principles etc etc

The titles of some of these treatises are given in the text some have their titles on the margin given in a later hand while a few are anonymous

Not one of these treatises is mentioned in any other Catalogue It would appear from the preface of the eighteenth treatise (No 2101) that Ahmad bin Maulana Jalal ud Din ul Kashgari احمد بن مولانا جلال الدین الکاشغری is the author of that tract His name does not appear in any other treatise but the style and the mode of expression which are uniform and similar in all the treatises the repeated occurrence of the same sources the quotations from the same poets etc etc leave no doubt that the author of all these treatises is one and the same viz Ahmad bin Jalal ud Din Kashgari This assertion is further evidenced by the frequent occurrence of one and the same form of address ای طالب ماں so common in each and every treatise see fol 12<sup>b</sup> 11<sup>b</sup> 17 144 179 277<sup>b</sup> etc

The exact time in which the author flourished could not be ascertained In the beginning of the third treatise fol 21<sup>b</sup> he says that he wrote it for the reigning sovereign Isfandiyyar Sulṭān who he says was at that time thinking of undertaking a journey to Khurasan This king is evidently identical with Isfandiyyar of the Uzbek Khanate who ruled over Khiva A H 1032-1033 = A D 1623-1643 Again in the preface of the twenty fifth treatise fol 234 the author mentions Sulṭān Jamī Beg for whom he says he wrote it This king must be identical with Jamī Beg II of Crimea who was restored in A H 1036 = A D 1635 and reigned till A H 1045 = A D 1638 It is therefore evident that our author flourished towards the middle of the eleventh century of the Muhammadan era The treatises are interspersed with copious quotations from Persian poets and the

latest of them, cited by the author, is the celebrated Jâmi (*d* A H 898 = A D 1492) who is repeatedly mentioned as dead, see foll 77<sup>a</sup>, 99<sup>a</sup>, 100<sup>a</sup>, etc. The author belonged to the Naqshbandiyyah seet of the Sûfis, and he gives a genealogy (سلسله) of his predecessors (foll 235<sup>b</sup>–237<sup>a</sup>), tracing its origin from the first Caliph Abû Bakr, and closing it with his (the author's) spiritual guide Muhammad, popularly called Qâdî *محمد القاسم المستر بالقاسم*, who, according to Rashahât (Lib copy fol 297<sup>b</sup>), was a most distinguished or according to some the first, K̲halifah of the popular saint K̲hwâjah 'Ubayd Ullah Ahrâr (*d* A H 895 = A D 1489), and who, according to the same Rashahât, wrote the work *سلسله العارفين و تذكرة الصديقين*, dealing with the life, deeds, miracles and teachings of K̲hwâjah Ahrâr. The author designates his spiritual guide thus (fol 100<sup>a</sup>) *سيدينا و معدومنا و مولانا محمد المستر بالقاسم*.

He refers to his father on fol 92<sup>b</sup> from whose writings, he says, he copied the obituary notices, given in the twelfth treatise (No 2095), foll 92<sup>b</sup>–100<sup>b</sup>.

The treatises deal with the principles and traditions of Sûfism, the nature and rules of the spiritual life, the progress of the soul, and various points of Sûfic maxims, theories and doctrines, moral and spiritual instruction, religious and ethical principles, etc etc, together with some historical, biographical and obituary notices relating to the Prophet, the early Caliphs, the four Imâms, and some eminent saints, particularly of the Naqshbandiyyah order.

The tracts are of too little extent to be treated elaborately, but some, which are of special interest, will be dealt with at sufficient length.

I

foll 1<sup>b</sup>–13<sup>b</sup>

No. 2084.

زبدة السالكين

## ZUBDA'Î' US-SÂLIKÎN.

The title appears at the end of the treatise fol 13<sup>a</sup>.

It deals with the rules and regulations of mystical devotion and other Sûfic matters.

Beginning

حمد پاک ، ار جان پاک ، آن پاک ، را  
کو حلقه ، دان مسه ، پاک ، را

It is to be noticed that the above verse is the opening line of Iarid ud Dīn Aṭṭar's well known Maḡnawī Muṣibat Nāmāh (see No 46-v)

In the beginning the author dwells upon the advantages of the society of saints and scholars after which he lays down the rules and regulations of mystical devotion

## II

fol 13<sup>b</sup>-21<sup>a</sup>

No 2085

گل و ناز

## GUL WA NAURŪZ

The title is given at the end of the work fol 21 as well as on the margin at the beginning fol 13<sup>a</sup>

Beginning —

حمد بسند و بنای ی سمد م خدا بدی ا که شرده هزار عالم

را اله \*

The author tells us in the preface that he wrote this for the knowledge and guidance of his royal patron (Isfandiyar) It deals with the relation between the *Pir* and the *Murid*

## III

fol 21<sup>b</sup>-45

No 2086

معراج العاشق

## MĪ'RĀJ UL-'ASHIQĪN

The title is given in the subscription fol 45<sup>a</sup> as well as on the margin fol 21<sup>b</sup>

Beginning —

الحمد لله الذي حلّى الإنسان بمساهدة حماله و حلالة اله \*

In the preface appears the name of the author's royal patron Isfandiyar for whom he wrote the treatise and who says the author was then thinking of undertaking a journey to Khurasan In this the author explains the terms *Ahalifah* and the *Ahlafat*



IV

foll 45<sup>b</sup>-48<sup>a</sup>

No 2087

(مرشد السالكين)

## MURSHID US-SÂLIKÎN.

The title is not given in the work, but on the margin, fol 45<sup>b</sup>, it is written thus in a later hand *هذا رساله مرشد السالكين*

Beginning

الحمد لله رب العالمين .. .... بدان ای طالع ، صادق که حضرت  
شیخ مرتعس قدس سره حلکن مدعومایند آلم \*

The tract deals with the meaning of the word 'Sûfi', a Sûfi's duties etc

V

foll 48<sup>b</sup>-53<sup>a</sup>

No. 2088.

(واقعة الحقايق)

## (WÂQI'A'I' UL-HAQQÂNIYAH.)

The title of this tract, like that of the preceding, is given on the margin, fol 48<sup>b</sup>, in a later hand

Beginning

الحمد لله الذي جعل آدم خليفة في الارض و الصلوة و السلام على  
رسوله آلم \*

The treatise deals with the duties of a *Khalîfah*

VI

foll 53<sup>b</sup>-66<sup>a</sup>

No 2089.

(رساله تصوف)

## (RISÂLAH-I TASAWWUF.)

A treatise on various Sûfic topics

No title to this tract is given anywhere, neither in the work nor on the margin

Beginning —

حمد سنار و دقای بی شمه حدادی را ~ ا ~ ه ~ که حصص  
ادم را ار ~ ا ~ مخلوقات برگردد <sup>آلهم</sup> \*

VII

fol 66<sup>b</sup>-68

No 2090

(رسالة تصوف)

(RISÂLAH-I TASAWWUF)

Comments upon a Gazal of Ubaydi with the following first line of which the tract begins —

دا مملکت ن ناد اشی کی  
دستی نتحت شمانوس شرحه خواهی کی

VIII

fol 68<sup>b</sup>-72

No 2091

(رسالة تصوف)

(RISÂLAH-I TASAWWUF)

On the margin at the beginning fol 68<sup>b</sup> the treatise is entitled اذاب السالکین This title given in a later hand is evidently wrong since it belongs to another treatise in this collection viz No 2097

Beginning — \*

الحمد لله ب العالمی اما بعد ار حمد خدا و درود  
رسول مکتبی حداد حب مآب سعادت اکسای <sup>آلهم</sup> \*

Here fol 69<sup>b</sup> the author enumerates the following works of his  
 (No 2093) شرح سواد الروح فی الداری (No 2103) نسبه السلاطین  
 (No 2112) مرآة الصفا (No 2106) رساله ذکر (No 2109) شرح چهار کلمه  
 شرح دوارده (No 2110) سلسله الصدیقین (No 2104) شرح الولد سرانه  
 (probably No 2107) رباعی فارسی

No. 2092.

(رسالة نصوة)

## (RISÂLAH-I TASAWWUF.)

This treatise bears the title اسرار النكاح, or 'The Secrets of Marriage,' given on the margin at the beginning (fol 72<sup>b</sup>) in a later hand. This seems to be erroneous since the treatise has nothing to do with the question of 'marriage'. It was written, as the author himself says, for the knowledge and guidance of some 'Ulamâ of his time, who had no faith in the Sûfis and who, being only superficial observers, could not see the interior of the heart. The author then dwells upon the perfection, dignity, virtues and excellence of the Sûfis.

Beginning

الحمد لله الذي جعلنا من امه محمد عليه الصلوة ..... اما بعد  
 و قد ، تالاه ، اين نسخه آن بود كه دعوى علما و فعلى زمان كه ايسانرا  
 معرفتى باين طايفه عاينه نموده ، آلم -

No. 2093.

سوان الوجه

## SAWÂD UL-WAJH.

At the beginning on the margin, fol 77<sup>b</sup>, the title, written in a later hand, appears thus هذا رساله شرح سوان الوجه, meaning that it is a commentary on the Sawâd ul-Wajh. It is included in the list of the works given on fol 69<sup>b</sup>. In the subscription (fol 81<sup>a</sup>), however, it is called رساله صيحه.

Beginning

الحمد لله الذي جعلكم من صعه ، ثم جعل من بعد صعه ، قوة الهم \*

In this treatise the author deals with the three stages of life, viz childhood, youth and old-age

XI

fol 81<sup>b</sup>-85<sup>a</sup>

No 2094

گنجنامه

## GANJ NÂMAH

On the frailty of life The title appears on the margin at the beginning but is not given in the work itself

Beginning —

قال رسول الله صلى الله عليه وآله وسلم الدنيا دار الغدائر \*

XII

fol 85<sup>b</sup>-101<sup>a</sup>

No 2095

علمیه

## ‘ILMÎYAH

A tract containing short notices of some eminent and holy persons

On the margin fol 85<sup>b</sup> the treatise is styled رسالة سماعة علمیه but in the text fol 86<sup>a</sup> it is called علمیه

Beginning —

قوله تبارک و تعالی ان الله بالناس لرحیم حمد ١٠ مر  
ان علمى را که مهربانست و ١٠ ب الحمد \*

The tract begins with brief notices relating to the Prophet the four early Caliphs Fatimah Hasan Husayn Hamzah Abbas and the four Imams occupying fol 86-92<sup>b</sup> after which the author gives obituary notices of some distinguished saints with special reference to the dates of their birth and death and the places of their burial He devotes particular attention to those saints who lie buried in Bukhara He says that he copied these notices from the writings of his father The notices are as follows —

(1) معروف کرجی — A disciple of Ali Musâ Rada He died A H 200 = A D 815 and was buried at Bagdad fol 93<sup>a</sup>

(2) سلطان ابراهیم ادمم — A disciple of Muhammad Baqir He died at Syria A H 262 = A D 875 where he lies buried fol 93<sup>a</sup>



- (17) سَمْعُ الْإِسْلَامِ أَحْمَدُ الْبَاهَقِيُّ الْكَاشَمِيُّ — He was born A H 401 = A D 1010 He was a disciple of *Shaykh* Abu Tahir a disciple of *Shaykh* Abu Sa'id Abul *Khayr* He died A H 536 = A D 1141 fol 91<sup>b</sup>
- (18) سَمْعُ أَبُو الْقَاسِمِ — He enjoyed the society of سَمْعُ بَرْهَانَ الدِّينِ فَلِجْ Some say he was a disciple of سَمْعُ عَلِيِّ نَارَمَدِيِّ a disciple of سَمْعُ إِبْرَاهِيمَ نَاكُونِيِّ but according to others of سَمْعُ أَحْمَدَ مُحَمَّدٍ حَمَوِيِّ a disciple of سَمْعُ أَحْمَدَ مُحَمَّدٍ حَمَوِيِّ a disciple of سَمْعُ أَحْمَدَ مُحَمَّدٍ حَمَوِيِّ He died A H 490 = A D 1096 fol 94<sup>b</sup>
- (19) سَمْعُ أَبُو يَرْسَفَ عَمْدَانِي — He died at Samarqand on Thursday 26 Muharram A H 505 = A D 1111 In his life time he performed thirty eight pilgrimages on foot fol 95<sup>a</sup> His four *Khahfahs* were the following —
- (20) حَوَاحِي عَبْدِ اللَّهِ بَرْهَانِي — The first *Khahfah* His tomb is in Bukhara outside the Kalabad Gate near the tomb of *Khawajah* Ishaq Kalabadi fol 96<sup>a</sup>
- (21) حَوَاحِي حَسَنِ أَمْدَانِي — The second *Khahfah* of Abu Yusuf Hamadani He lies buried near the tomb of *Khawajah* Ishaq Kalabadi fol 96
- (22) حَوَاحِي أَحْمَدَ بَرْهَانِي — The third *Khahfah* He died A H 514 = A D 1120 His tomb is in Turkistan fol 96<sup>b</sup>
- (23) حَوَاحِي عَبْدِ الْعَالِيِّ عَمْدَوَانِي — The fourth *Khahfah* His father Abd ul Jamil who traced his origin from Imam Malik was a native Malatīyah He was a descendant of the kings of Rum which place he had to leave on account of the vicissitudes of time He emigrated to Bukhara and settled in Gujdawan where Abd ul *Khahq* was born and buried fol 96<sup>b</sup>

The account of Abd ul *Khahq* Gujdawani is followed by a heavy list of his successors till it is brought down to the most distinguished saint of the Naqsh-bandiyyah order *Khawajah* Baha ud Din

- حَوَاحِي بَهَاءِ الدِّينِ بَقْسَدَانِي — A disciple and *Khahfah* of Amir Kalal He was born A H 709 = A D 1309 and died A H 782 = A D 1380 He was buried near Bukhara fol 98<sup>b</sup> His four *Khahfahs* were (1) حَوَاحِي مُحَمَّدَ نَارَمَدِيِّ who died at Madinah (2) حَوَاحِي عَلَاءِ الدِّينِ عَطَارِ whose tomb is in Shadman (3) حَوَاحِي سَدِّ الدِّينِ عَمْدَوَانِي who lies buried by the side of Baha ud Din and (4) حَوَاحِي مُوَلَانَا بَعْرَبَ حَرَجِيِّ who lies buried in Shadman
- حَوَاحِي عَبْدِ اللَّهِ أَحْمَدَ — A disciple and *Khahfah* of Yaqub Charkhi He was the son of *Shaykh* Umar of Bagistan a village in

Tâshkand From Shâsh he came to Harât where he enjoyed the society of Sa'd ud-Dîn Kâshgarî Afterwards he went to Samarqand, where he imparted spiritual instruction, and where he breathed his last in A.H. 896=A.D. 1490, fol 99<sup>b</sup>  
 مولانا محمد الشافعي بالقاصي A disciple and Khalifah of Ahrâr, and the spiritual guide of the author, fol 100<sup>a</sup>  
 There is a lacuna after fol 100<sup>b</sup>

## XIII

fol 101<sup>b</sup>-116<sup>a</sup>.

No. 2096.

(رسالة تصوف)

(RISÂLAH-I 'I'ASAWWUF).

There is no title to this treatise, neither in the work nor on the margin at the beginning

Beginning

الحمد لله الذي اعطى الانسان وجوداً ورتبه \*

The treatise deals with a mystical interpretation of 'the existence' وجود

## XIV

fol 116<sup>b</sup>-143<sup>a</sup>.

No. 2097.

آداب السالكين

ÂDÂB US-SÂLIKÎN.

The treatise deals with the nature and rules of the spiritual life, the functions of the soul, etc

The title appears thus in the subscription, fol 143<sup>a</sup> تمت هذه الرسالة شريفة الحركة المائة آداب السالكين

Beginning

الحمد لله الذي خلق الانسان لمعرفة النفس و الخالق و الصلوة  
 و السلام على محمد المبعوث الخ

XV

foll 143<sup>b</sup>-151

No 2098

آداب الصديقين

## ĀDĀB US SIDDĪQĪN

An ethico mystical tract

The title appears thus in the subscription fol 151<sup>a</sup> هم آداب  
الصدق

Beginning —

سناس متحد و سناس بعد جدای را که سناس آدم را گنجینه گنج  
 می بهای که آن داف سرف خویش بود صاحب آسم \*

XVI

foll 151<sup>b</sup>-163<sup>a</sup>

No 2099

(رسالة نصوص)

## (RISĀLAH-I TASAWWUF)

There is no title to the treatise In it the author explains that  
 Adam was the main repository of divine treasures

Beginning —

الحمد لله الذي جعل آدم خليفته في الارض والصلوة والسلام  
 على سوله محمد المذرب آسم \*

The colophon fol 163 is dated 23 Jumada I A H 1146

XVII

foll 163<sup>b</sup>-177<sup>b</sup>

No 2100

رسالة نكاته

## RISĀLAH-I BUKĀ'ĪYAH

A treatise on Repentance entitled in the colophon fol 177<sup>b</sup>  
 as well as at the beginning on the margin fol 163<sup>b</sup>



## Beginning

الحمد لله الذي عمر آدم من الدنوب و آتاه آية \*

The colophon is dated Jumâdâ I, A H 1146, the fifteenth regnal year. The name of the king is not mentioned, but he is evidently Nâsir ud-Dîn Muhammad Shâh of Dîhlî who reigned A H 1131-1161 = A D 1719-1748

XVIII

foll. 178<sup>b</sup>-190<sup>a</sup>

No. 2101.

(رسالة نصوفى)

(RISÂLAH-I 'I'ASAWWUF.)

The treatise, without any title, contains the author's precepts to his spiritual brethren

## Beginning

حمد بسبح و ثنای بعد مر حدائی را که از کمال وصل و عنایه

مست ، حاک ، را سعادت محقه ، خودس مشر ، گرداندد الح \*

The subject matter of the work and the author's name are given thus on fol 179<sup>a</sup>

بعد از حمد خدا و درود رسول محتدی وصیه ، این صغیه ، کم

ماعه ، و کمترین از حادمان این مستخدمان احمد بن مولانا حلال الدین

الکاشانی عمر الله له ولوالديه ..... نه بسنه ، طالبان این طریق

آنکه الح \*

XIX

foll 190<sup>b</sup>-195<sup>a</sup>.

No. 2102.

(رسالة نصوفى)

(RISÂLAH-I 'I'ASAWWUF.)

The treatise, on various Sûfic topics, is without any title. It begins thus

الحمد لله الذي دور فلوب العارفين بدور حماله و حلاله الح \*

XX

fol 195<sup>b</sup>-205<sup>a</sup>

No 2103

نسخه السلاطین

## TANBÎH US-SALÂTÎN

*Ethical and mystical admonitions to kings*

Beginning —

و اد نال دیک للملائکة انی حائل فی الارض خلعه نداء ى  
طالب صادق که حق سبحانه تعالى دونا را خلق کرد الخ \*

The title appears in the colophon fol 205

The work is included in the list of the works given on fol 69<sup>b</sup>

XXI

fol 205<sup>b</sup>-208<sup>a</sup>

No 2104

(شرح) الولد سرانه

## (SHARH-I) AL-WALADU SIRRU ABÎH

A treatise explaining the meaning of the term A son is the prototype of his father

Beginning —

الحمد لله الذى خلق ادم على صورته و رفع منه من روحه الخ \*

The title appears both at the beginning fol 205<sup>b</sup> and in the colophon fol 208<sup>a</sup>The work is mentioned in the list of the works given on fol 69<sup>b</sup>

XXII

fol 208<sup>b</sup>-218<sup>a</sup>

No 2105

نصائح السالكين

## NAFAHÂT US-SÂLIKÎN

The title is given both at the beginning and end

Beginning -

الحمد لله الذي اظهر نفوس السالكين بتجلدات وبعثات اسمائه  
و معاته آله \*

The work treats of the spiritual life

XXIII

fol 218<sup>b</sup>-226<sup>b</sup>.

No. 2106.

رساله ذكر

# RISÂLAH-I DÎKR.

A treatise on mystical devotion and invocation, entitled, both at the beginning on the margin, fol 218<sup>b</sup>, and end, fol 226<sup>b</sup>, رساله ذكر

Beginning

الحمد لله الذي اظهر عبود الحكمة و المعرفة في قلوب المتخلصين  
و المحققين آله \*

The treatise is mentioned in the list of the works given on fol 69<sup>b</sup>

XXIV

fol 227<sup>b</sup>-233<sup>b</sup>.

No. 2107.

شرح رباعيات

# SHARH-I RUBÂ'ÎYÂ'T.

Comments upon some Rubâ'is The Rubâ'is are always preceded by the words عالیشان حصرت جان , and once in the present tense و انقاء حصرت جان عالیشان سلمه الله (see fol 228<sup>a</sup>)

Beginning

الحمد لله الذي طهر قلوب الطالدين و العاشقين بدور تكمليات اسمائه  
و معاته آله \*

The treatise is most probably identical with the شرح دواردة رباعى mentioned in the list of the works given on fol 69<sup>b</sup> The number of Rubâ'is here is thirteen instead of twelve

The title is given both at the beginning and end  
The colophon is dated A H 1146

XXV

fol 234 - 239<sup>a</sup>

No 2108

سلسلہ حوایجگان

# BAYÂN-I SILSILAH-I KHWÂJAGÂN

Genealogy of the Naqsh-handiyah Shaykhs

Beginning —

الحمد لله الذي حلل الانس من ماضى كالفناء و حلل الحيا  
من مارج من نار آلم \*

In the preface the author tells us that he wrote this tract for Sultan Jani Beg who requested him to write a genealogy of the Naqshhandiyah order of Sufis. This royal personage is probably identical with Jani Beg II of Crumea who was restored in A H 1036 = A D 1635 and reigned till A H 1045 = A D 1638. The author begins the genealogy with Ahu Bakr the first Caliph and closes it with his spiritual guide Muhammad Qadi thus —

فاسم ی محمد بن ابی نکر صدق (3) سلمی فارسی (2) ابی نکر صدق (1)  
ابو العاسم (7) سنج ابو العس حرقانی (6) ابو رد بسطامی (5) امام خعفر صادق (4)  
عبد العالی عسکدوانی (10) ابو یوسف عیدانی (9) ابو علی فارمدی (8) کرکابی طوسی  
خواجہ علی (13) خواجہ محمود انبیر معدوی (12) خواجہ عارف ربوکری (11)  
خواجہ بها الدس (16) امیر کلال (15) خواجہ محمد بانای سبازی (14) رامیننی  
مولانا محمد اہ (19) خواجہ احرار خواجہ عبد الله (18) یعقوب حرقی (17)  
بالعاسی who is spoken of as dead

The title of the work is given in the concluding verses fol 239  
The colophon is dated A H 1146

XXVI

fol 239<sup>b</sup>-241<sup>a</sup>.

No. 2109.

چهار کلمه

## CHAHÂR KALIMAH.

Comments upon the following four *Kalimah* of the Naqshbandiyah *Shaykhs* which they treat as their fundamental principles

1. اوت در اسم (2) موس در دم (3) سحر در وطن (4) سحر در وطن

Beginning

بدان ای طالب ، صادق که حضور حواصان و دس الله اسرارهم این  
چهار کلمه را اصلی و رکنی در طریقه ساختہ اند آلم \*

The work is included in the list of the works given on fol 69<sup>b</sup>.

XXVII

fol 241<sup>b</sup>-250<sup>a</sup>.

No. 2110.

سلسلۃ الصدیقین

## SILSILA'I' US-SIDDÎQÎN.

The title of the work is given at the end on fol 250<sup>a</sup>.

Beginning —

الحمد لله الذي ادرل من القرآن ما هو سماء و رحمة للمومنين \*

The work is mentioned in the list of the works given on fol 69<sup>b</sup>.

XXVIII

fol 250<sup>b</sup>-257<sup>a</sup>.

No. 2111.

(رسالۃ نسوفا)

## (RISÂLAH-I 'I'ASAWWUF.)

On divine love and other mystical topics

No title to the work is given anywhere It begins thus —

الحمد لله الذي ادرل على عدة الكتاب و لم يجعل له عوجا آلم \*

XXIX

foll 257<sup>b</sup>-260<sup>b</sup>

No 2112

عزاء صفا

MIR'ÂT-I SAFÂ,

OR

THE MIRROR OF PURITY

On the purity of the Soul etc

Beginning —

قال دارد ناز لم حلق الحلق قال الله تعالى كذب كذرا

مصحفنا الم \*

The title appears in the following concluding lines —

خواهی صفا دل حور انده شود

رنگار منه ر سب مراب صفا

All the treatises are written in fair Nasta liq by one and the same scribe who however does not reveal his name

(2)

(Nos 2113-2137)

foll 408 lines (centre col) 17-19 margl col 29 33

size 10 × 5<sup>1</sup> 9 × 5

An interesting MS containing several collections of useful letters together with some choice extracts pieces of refined prose and miscellanies and a few important treatises

Centre Col

I

foll 1<sup>b</sup>-244<sup>b</sup>

No 2113

مست ابو العسل

MUNSHA'ÂT-I ABUL FADL

Letters and some other prose writings of Abul Fadl beginning as in No 867 —

\* گریباگون بدانش مردار در بر که وجود سه را ار کارخانه عذاب الم \*

The letters, ending on fol 143<sup>a</sup>, are followed by numerous prose pieces, the following of which are important

fol 144<sup>b</sup>, منتخب ، حديقۀ حكيم سنائي ، fol. 143<sup>a</sup> ، حاتم آيات سورة فتح ،  
 حاتمۀ سرکر ادوار سليم فيضي ، fol 145<sup>a</sup> ، احتتام مصحح ، ديوان كمال اسمااعلى ،  
 fol 147<sup>a</sup> ، حاتمۀ كشكول بزرگ ، fol 151<sup>a</sup> ، حاتمۀ كه بر صرغ نوشته ، fol 147<sup>a</sup> ،  
 حاتمۀ شرح آداب المريدين شيخ سرف الدين منيري ، fol 164<sup>b</sup> ، حاتمۀ عيار داس ،  
 در شروع انتخاب آداب ، fol 169<sup>a</sup> ، در ديپاچۀ كوكول حورد نوشته ، fol 168<sup>a</sup> ،  
 حاتمۀ انتقام مصحح شيخ سرف الدين منيري ، fol 169<sup>b</sup> ، المريدين نوشته  
 احتتام منتخب ديوان ، fol 181<sup>b</sup> ، در انتقام انتخاب مصحح العرافين حاواني نوشته  
 حاتمۀ دفتر ، fol 185<sup>a</sup> ، انتخاب منتخب ديوان انوري ، fol 184<sup>b</sup> ، حاواني نوشته  
 حاتمۀ اول اكبر نامه ، fol 186<sup>b</sup>.

## II

fol 244<sup>b</sup>–275<sup>a</sup>.

No. 2114.

ممنشأ ، نصير

# MUNSHÂ'Â'I'-I NASÎR.

A collection of letters and some prose pieces by Nasîr, who, on fol 258<sup>a</sup>, designates himself as صاحب السيرة نصير الانامى

The first letter, addressed to Mirzâ Mu'in, begins thus

هو تعالى من اعدال و رياض احلال آن نور حديقۀ اوصال الحج \*

Other pieces are by the following

Muhammad Sûfi, fol 253<sup>b</sup>, 273<sup>b</sup>, Zuhûrî, fol 266<sup>a</sup>, 'Abd ul-Wâsi', fol 268<sup>a</sup>, 'Urfi, fol 269<sup>b</sup>, Mullâ Mirzâ Jân, fol 273<sup>a</sup> Amîr Muhammad Dastakî Wâ'iz, fol 273<sup>a</sup>, Sâ'ib, fol. 274<sup>a</sup>

## III

fol 275<sup>b</sup>–277<sup>a</sup>.

No. 2115.

منتخب ، حبیب ، السیر

# MUN'Ī'AKHAB-I ḤABĪB US-SIYAR.

Three anecdotes taken from the Ḥabîb us-Siyar of Khwând Amîr (see Nos 464–467), beginning

در حدیث السیر مسطور است که در ایام خلافت مستطیر که خلعت

بود بعدل و انصاف ، معروف ، الحج \*

IV

fol 277<sup>a</sup>

Arabic

No 2116

(مسحوب) مسارون انوار النفس

(MUNTA<sub>K</sub>HAB-I) MASHÂRIQ-I ANWÂR  
UL-YAQÎN

A short piece in praise of Ali taken from an Arabic work  
Mashariq i Anwar ul Yaqin with its full title مسارون انوار النفس في  
حقائق اسرار امير المؤمنين

Beginning —

نعرفون الناس امير المؤمنين عليا و يحفظون الحق \*

The work is not mentioned in the hashf ul Hujub nor in any  
other catalogue

V

foll 277<sup>b</sup>-290<sup>b</sup>

No 2117

ممسات ابو الفصح

## MUNSHA'AT-I ABUL FATH

An interesting collection of Hakim Abul Fath Gilani's letters

Beginning —

حمار ناع دينا را حصرت حق تعالى حفاكه ناند و ساند ناسام اسكار

و ادبار و مواكه و ارهار اراسه و دراسه الحق \*

Hakim Masih ud Din Abul Fath of Gilan came to India in A H  
983=A D 1575 and entered the court of Akbar from whom he  
received warm favours. He died in A H 997=A D 1588. See  
Bada'uni vol iii p 197 Blochmann Ain i Akbari p 424 etc

The letters are addressed to

Hakim Humam foll 278 278<sup>b</sup> 294<sup>b</sup> 285<sup>b</sup> 289<sup>a</sup> 290

Khan Khanan fol 280 287<sup>b</sup>

Shaykh Diya Ullah fol 281<sup>a</sup> •

Shah Jamal ud Din Husayn fol 282<sup>b</sup>

Mir Sadr ud Din fol 283<sup>a</sup>



Khwâjah Shams ud-Dîn Muhammad, fol 287<sup>a</sup>, 288<sup>a</sup>

Qâdî Nûr Ullah, fol 288<sup>b</sup>

A few letters by others are also included in this collection of Abul Fath's letters

There is a lacuna after fol 290<sup>b</sup>

The letters of Abul Fath are followed by miscellaneous letters and a few prose pieces, as follows

Letter by Shaykh ul-Islâm of Harât, written on behalf of Hasan Khân to Minûchîhr Khân, governor of Mashhad, fol 291<sup>a</sup>

Khân Khânân's letter to Mullâ Nazîrî, fol 291<sup>a</sup>

## VI

fol 291<sup>b</sup>-292<sup>a</sup>

No. 2118

کسکول

## KASHKÛL.

A very short extract from the Kashkûl, or Kachkûl, or the 'Beggar's Bowl,' of Bahâ ud-Dîn ul-'Âmulî (d. 1030 = A.D. 1621)  
For particulars of the author and the work see No 291

Beginning

دکرمعسرون می قوله تعالی ایاک ، بعدد و ایاک ، دستعنم الخ \*

## VII

fol 292<sup>a</sup>-296<sup>a</sup>

No. 2119.

فتح نامه

## FA'I'H NÂMAH.

An account of the conquest of Salâpûr by Burhân Nizâm Shâh King of Ahmad Nagar (A.H. 914 961 = A.D. 1508-1553)

Author Shâh Tâhir Dakhanî ساه طاهر دکھنی .

Beginning

چون بمقتضای مخواستی ادا اراد الله شنداً هذا اسما الخ \*

The author Shâh Tâhir b.n Shâh Radî ud-Dîn ul-Ismâ'îlî ul-Husaynî was a descendant of the Khwândî Sayyids, who traced their origin from the Ismâ'îlî Calîphs of Egypt Tâhir was a native of

Kashan where he learnt theology and other sciences from Shams ud Din Muhammad. He was a great supporter of the Shi'ah faith and therefore having incurred the displeasure of Mir Jamal ud Din Astarabadî and Shah Isma'il Safawî he fled to India and entered the court of Burhan Nizam Shah in A.H. 928=A.D. 1521. Here he soon rose to great eminence so much so that says the author of the Majalis ul Mu'minin all the kings of the Deccan howed down before him. He gained an unusual supremacy over Burhan Nizam Shah by means of a supposed miraculous recovery of the Shah's son Abd ul Qadir. He died in Ahmad Nagar A.H. 952 or 953=A.D. 1545 or 1546 but according to Erishlah Bombay edition vol. II pp. 213-30 in A.H. 956=A.D. 1549. See Majalis ul Mu'minin foll. 414<sup>b</sup>-417 Rieu I p. 395 etc. Besides being an eminent prose writer he was a poet of no mean distinction. The author of the Majalis loc cit enumerates the following works by Tahir —

شرح باب شرح در دین اصول حاشیه در الهیات سفا  
حاشیه در شرح رساله جعفریه د فقه حادی عشر در کلام  
رساله امدوح العلوم رساله فاسی در احوال معاد بقصر فاسی بنصاری  
رساله در ادسا and

The Fath Namah is followed by some prose pieces of little importance occupying foll. 296-301<sup>b</sup>

VIII

foll. 302<sup>a</sup>-317<sup>b</sup>

No. 2120

عرض نامه

## ‘ARD NĀMAH

A treatise dealing for the most part with the praise of Sultan Hasan Beg the fourth king of the Aq Quyunlu dynasty who reigned from A.H. 871-883=A.D. 1466-1478 by an anonymous author

Beginning —

اللم صلی علی احمد و آله الطیبین الطاهرین قال الله سبحانه  
و تعالی آمین \*

The treatise was written in honour of the Sultan's review of his army at اصغر. The author gives a vivid account of the occasion

At the end (fol 317<sup>b</sup>) the treatise is dated Haydarâbâd, Rajab,  
A H 1077

## IX

foll 317<sup>b</sup>-349<sup>a</sup>.

No. 2121.

مُنشَا'آ'ي شَاه تَاهِر

## MUNSHA'Â'I'-I SHÂH 'ÎÂHIR.

A collection of letters written by Shâh Tâhir The author has been mentioned under No 2119 in connection with his نام

A copy of the work is noticed in Rieu i, p 395 The letters are written by Tâhir, some in the name of Nizâm Shâh, some in his own. They are as follows.

Letters to Shâh Tahmâsp fol 317<sup>b</sup>, 318<sup>a</sup>, 348<sup>b</sup>.

From Nizâm Shâh to Bâbur, fol 319<sup>b</sup>

To Humâyûn, foll 321<sup>a</sup>, 343<sup>a</sup>

To Shaykh Ibrâhîm Mujtahid, fol 323<sup>a</sup>.

To Qutb ul-Mulk, fol 323<sup>b</sup>

To Khudâwand Khân Gujarâtî, foll 324<sup>a</sup>; 332<sup>b</sup>

To a Sûfî, not named, fol 324<sup>b</sup>

To Mirzâ Shâh Husayn, fol 325<sup>a</sup>.

To Qâdî Jahân, foll 325<sup>b</sup>, 326<sup>a</sup>, 327<sup>a</sup>, 338<sup>a</sup>, 342<sup>a</sup>; 342<sup>b</sup>

To Mir Ja'far Sâwajî, foll 327<sup>b</sup>

To Qâsim Beg, foll 328<sup>b</sup>, 333<sup>b</sup>, 345<sup>b</sup>

To Khwâjagî, fol 329<sup>b</sup>

To Amîr Nûr ul-Hudâ Qazwînî, fol 331<sup>a</sup>

To Asad Beg, fol 332<sup>a</sup>

To Kamâl ud-Dîn Husayn, foll 332<sup>b</sup>, 334<sup>a</sup>

In reply to Sayyid Tâhir Astarâbâdî, fol 333<sup>a</sup>

To Sayyid Shâh Hasan Anjû, fol 334<sup>a</sup>

To Kamâl ud-Dîn Hakîm, fol 335<sup>b</sup>

To Shâh Qiwâm ud-Dîn Nûr Bakhsî, fol 336<sup>b</sup>

To Shâh Ni'mat Ullah Yazdî, fol 337<sup>a</sup>

To Mir Buzarg, Qâdî of Yazd, foll 337<sup>b</sup>, 339<sup>b</sup>

To Amîn ud-Dîn Husayn son of Amîr Jamâl ud-Dîn, fol 339<sup>a</sup>.

To his (the author's) son Shâh Haydar, fol 340<sup>a</sup>

To Amîr Safî ud-Dîn son of Amîr Jamâl ud-Dîn, fol 340<sup>b</sup>

To Mu'izz ud-Dîn Isfahânî, fol 341<sup>a</sup>

From Nizâm Shâh to Humâyûn, fol 344<sup>a</sup>

In reply to Qutb Shâh, 344<sup>b</sup>

To Murad Khan fol 345

To Amir Mas ud Yazdi fol 346

To Sayyid Muhibb ud Din Habib Ullah fol 346

To Sultan Bahadur King of Gujarat fol 346<sup>b</sup>

To Shahzadah Sultan fol 348

There are also several letters in this collection which the author wrote to friends their names however not being given

λ

fol 349 -401<sup>a</sup>

No 2122

مونسات

## MUNSHA'AT-I MUTAFARRIQAḤ

A collection of miscellaneous letters Farmans Nishans etc  
The most important of these are —

Letter from Jalal ud Din Shah Shuja written at the time of his death to Timur fol 349

Farman of Abul Fath Mirza Shah Rukh to the Sultan of Jattah fol 350<sup>b</sup>

Naşira s letter to Muzaffar Husayn Munajjim fol 351<sup>a</sup>

Sultan Husayn Mirza e letter to Shah Isma il fol 355<sup>b</sup>

Sultan Husayn Mirza s letter to Farrukh Yasar governor of Shirwan fol 356

Shah Beg Khan s letter to Shah Isma il fol 357<sup>a</sup> and the latter s reply fol 357<sup>b</sup>

Timur s letter to Sayyid Ali Kaya fol 365<sup>b</sup> and the latter s reply fol 366<sup>b</sup>

Letter from the Ulama of Transoxania to Abd Ullah Shustari fol 369<sup>b</sup>

The above is followed by several Nishans occupying fol 377 - 401

- - -

XI

foll 401<sup>a</sup>-408<sup>a</sup>

No. 2123.

کلام اکابر

## KALÂM-I AKÂBIR.

A collection of the sayings of great men.

Beginning

صاحب ، دمجرب کسی است که پیوسته مراغه ، احوال و افعال  
و محاسن ، افعال و اعمال خیر بوده است \*

*Marginal Col*

The earlier portion contains scattered pieces and short extracts made at random from *Nuzhat ul-Qulûb* (see No 633), *Tadkirah-i Daulat Shâh* (see Nos 680-681), *Kanzur-Rumûz* (see Nos 119-120), *Tafsîr-i Daylamî*, *Shamâ'il-i Tirmidî*, *Nafâ'is ul-Funûn* (see Nos 907-909) etc etc , intermixed with some recipes, charms, prayers, etc , occupying foll 1<sup>b</sup>-150<sup>b</sup> They are of too small extent and of too little importance to be separately enumerated The important works are

XII

foll 151<sup>a</sup>-157<sup>a</sup>

No 2124.

الهامه

## ILHAMIMIYAH.

The well-known Sûfic treatise by Mullâ Tugrâ of Mashhad See  
No 333-III

Beginning

الحمد لله که نفس مرادم اله \*

XIII

foll 157<sup>b</sup>-164<sup>a</sup>

No 2125

تاج المدائح

TAJ UL-MADÂ'IH

The Taj ul Mada ih by the same Tugra See No 333-II

Beginning —

شرح رومی علم نکارس معلى \* اهى ا \* السلام \*

XIV

foll 164 -169<sup>b</sup>

No 2126

مراة الفوح

MIR'ÂT UL-FUTÛH

The Mirror of Victories by Tugra written in praise of the conquest of Balkh and Badakhshan by Murad Bakhs̄h See No 333-IV

Beginning —

نکه ناران ممدان بعدر السلام \*

XV

foll 170<sup>a</sup>-172<sup>a</sup>

No 2127

کبر المعانی

KANZ UL-MA'ÂNÎ

Tugra s Treasure of Thoughts in praise of Shah Shuja See No 333-VIII

Beginning —

نعاس معکون دهاں حواهر السلام \*

XVI.

foll 172<sup>a</sup>-176<sup>a</sup>.

No. 2128.

تجلیا

## 'I'AJALLIYA'I'.

Tugrâ's treatise in praise of Kāsh̄mîr See No 333-VI

Beginning

کشمیر بود و وصل به ران عالم نور الحج \*

Arabic.

XVII

foll 176<sup>b</sup>-179<sup>a</sup>

No. 2129.

(رساله امام)

## RISALAH-I 'ILM.

An anonymous and incomplete Arabic tract on the advantages of 'knowledge', the duties of students and teachers, etc.

Beginning

الحمد لله على آلائه و الشكر على نعمائه الحج \*

The above is followed by extracts from the writings of Ni'mat Khân, mostly from his Waqâ'i', occupying foll 181<sup>a</sup>-189<sup>a</sup>Foll 190<sup>b</sup>-191<sup>b</sup> A prayer in Arabic Foll 192<sup>a</sup>-206<sup>b</sup> blank

XVIII

foll 207<sup>a</sup>-228<sup>b</sup>.

No. 2130.

مناظره رند و زاهد

## MUNAZIRAH-I RIND WA ZAHID.

'Dispute between a debauchee (رند) and a devout man (زاهد)'  
a very rare and interesting allegorical tract

Author Fudûlî فصولی

Beginning —

ای بر تو سخود راهدان و لب نما  
ای رعیت رددان بدو هنگام نما  
گراهل جمع است و گراهل مختار  
هر کس بر دانی بدو مگردد رار

Fuduli with his original name Muhammad bin Sulayman محمد بن سلمان was born in Hilla but spent the greater part of his life in Bagdad and is therefore better known as Fuduli Bagdadi. He died at Karbala in A H 970 = A D 1562 or according to Riyad ush Shu'ara fol 303<sup>b</sup> and Majma'un Nafa'is fol 359<sup>b</sup> in A H 976 = A D 1568. He was equally well versed in Arabic Persian and Turkish. His Persian Diwan is noticed in Rieu II p 659. See Taqi Kashfi Sprenger Oude Catalogue p 22. Haj Khal vol III p 300 etc.

Foll 228<sup>b</sup>-231<sup>b</sup> Shafi'ab's preface to the Padishah Namah beginning —

نامه منج است رحی مدد الم \*

Foll 232-242 extracts from the Waqa'i of Nimat Khan Ali

Foll 244-283<sup>b</sup> contain short extracts from the works of eminent writers a few letters recipes etc etc. They are of little importance.

XIX

fol 284<sup>a</sup>-290<sup>b</sup>

No 2131

ادوار الحكم

## ANWÂR UL-HIKMAT

A small tract containing moral and religious precepts by the celebrated Imam Muhammad Gazali who died in A H 505 = A D 1111. He has been mentioned in connection with his popular work Kimiya-i Sa'adat (see No 1346).

Beginning —

الحمد لله الذي نورى به العالوم نادوا حكمته رتب سلطان

الارواح الم \*

The tract is noticed in Rieu II p 830<sup>b</sup> xx



XX.

foll 293<sup>a</sup>-298<sup>a</sup>.

No. 2132.

رساله خوشنویسی

## RISÂLAH-I KHWUSHNAWÎSÎ.

'Abd Ullah Sayrafi's treatise on calligraphy. See No 1076

Beginning

اما بعد پندین گوید مقرر این کتاب عدد الله الصیری الی \*

The present is an abridgment

XXI

foll 299<sup>a</sup>-305<sup>b</sup>.

No. 2133.

( رساله روح )

## RISÂLAH-I RÛH.

A Sûfic tract in the form of an anecdote in which the Soul is personified, by Fudûlî Bagdâdî (see No 2130)

Beginning

حمد بعد حدایرا سراسر ، که ریاض بدن را بآب روان پرورده الی \*

XXII

foll 306<sup>b</sup>-313<sup>b</sup>.

No. 2134.

جدوا

## JADWÂ'Î.

Extracts from the Jadwât of Mir Muhammad Bâqir Dâmâd of Astarâbâd, who died in Najaf, A H 1040=A D 1630 See Rieu II, p 835<sup>a</sup>, xxviii

Beginning

در اصطلاح اصحاب حکمت و معارف ابتدای حقیقه ، الی \*

XXIII

foll 313<sup>b</sup>-323<sup>b</sup>

No 2135

رسالة حبر و احبار

## RISÂLAH-I JABR WA IKHTIYÂR

A treatise on the doctrine of predestination and free will by  
Naşir ud Din Tusî in ten *Fasl* See Rieu II p 830<sup>b</sup> XXI

Beginning —

الحمد لله رب العالمين و مسبب السعادات و معطي الاوابات \*

Foll 323<sup>b</sup>-331<sup>b</sup> Miscellanies

XXIV

foll 332<sup>a</sup>-352<sup>b</sup>

No 2136

معارف طهوری

## MANSÛRÂT-I ZUHÛRÎ

Prose writings of Mullâ Zuhurî

(1) Preface to *Ishwan* i *Khalid* fol 332 See No 284-I(2) Preface to *Gulzar* i *Ibrahim* fol 343 See No 284-II(3) Preface to *Nauras* fol 347<sup>b</sup> See No 284-IIIDated (fol 352<sup>b</sup>) Haydarahad Muharram A H 1030

Scribe محمد طاهر الحسنى

XXV

foll 352<sup>b</sup>-401<sup>b</sup>

No 2137

رباع معرفه

## RUQA'ÂT-I MUTAFARRIQA H

A collection of miscellaneous letters the following of which are  
important —

From Sultan Sulayman to Shah Tahmasp fol 352<sup>b</sup> and the  
latter's reply fol 354<sup>b</sup>

Nizam ul Mulk's petition to Malik Shah fol 359 and the  
latter's reply fol 359<sup>b</sup>

Tīmūr's letter to Sultân Ahmad Jalâ'ir, fol. 361<sup>a</sup>, and the latter's reply, fol. 361<sup>b</sup>

'Abd ul-Mu'min Khân's letter to Shâh 'Abbâs, fol. 361<sup>b</sup>, and the latter's reply, fol. 362<sup>b</sup>.

Shâh Jahân's letter to Shâh 'Abbâs, fol. 365<sup>a</sup>, and the latter's reply, fol. 366<sup>a</sup>

Sâ'ib's letter to Mîr Adâ'i, fol. 369<sup>a</sup>

Abul Fadl's preface to the Dîwân of Faydî, fol. 370<sup>b</sup>

Mullâ Tugrâ's letter to a friend, fol. 371<sup>b</sup>

Tugrâ's letter to Bazmî, fol. 373<sup>a</sup>

Mutî'â's letter to Mîrzâ Kâzım, fol. 374<sup>b</sup>

Letter from Khân Ahmad, governor of Gîlân, to Hakîm Kamâl ud-Dîn Husayn, fol. 375<sup>b</sup>

The above is followed by some unimportant letters

Hakîm Abul Fath's letter to Khân Khânân, fol. 384<sup>a</sup>

Mullâ Ulfatî's letter to Mîr Sîpîhrî, fol. 385<sup>a</sup>.

Mullâ Zuhûrî's letter to Mullâ Mâ'ilî, fol. 386<sup>a</sup>

Tugrâ's letter to Muqîmâ, fol. 388<sup>a</sup>

Prince Muhammad Hakîm's letter to Akbar, fol. 388<sup>b</sup>

Letter from Shâh Tahmâsp to Khân Ahmad Gîlânî, fol. 399<sup>b</sup>

The whole volume is written in fair Nasta'liq by the scribe طاهر السطرى, whose name appears on fol. 352<sup>b</sup>. The date of transcription, given on fol. 317<sup>b</sup>, is Haydarâbâd, Rajab, A H 1077, but on fol. 352<sup>b</sup>, A H 1080

(3)

(Nos 2138-2153)

fol. 217, lines 11-12, size 9 × 5, 6½ × 3.

A collection of the following prayers and treatises

I

fol. 1<sup>b</sup>-14<sup>a</sup>

No. 2138.

اَکْهَبَارِا

AKHBÂRÂ'Î.

A tract on the auspiciousness and mauspiciousness of the thirty days of the month and the seven days of the week for the performance of journeys, travels and other public and private functions, rites, ceremonies and observances in life, based on the traditions of the Imâms

Author Muhammad Baqir bin Muhammad Taqī Majlisī محمد باقر بن محمد تاقی  
 بن محمد تقی مجلسی

Beginning —

الحمد لله رب العالمين اما بعد حدثني منقول احقر عدد  
 الله محمد باقر ابن محمد تقى على الله عن حواشيها الح \*

The author (d. A.H. 1110 = A.D. 1698) a well known Shī'ah divine has been repeatedly mentioned in this catalogue. In the preface he gives us to understand that he wrote this tract for the use and guidance of his Shī'ah brethren so that they might not have to depend upon the influence and effects of stars the reliance on which says he is legally objectionable.

The work consists of three *Faṣl* as follows —

- 1 fol 2 The thirty days of the month
- 2 fol 10<sup>a</sup> The seven days of the week
- 3 fol 13<sup>b</sup> Remedies for inauspiciousness

II

fol 14<sup>b</sup>—18<sup>b</sup>

No 2139

طريق نماز حارة

# TARÎQ-I NAMÂZ-I JANAZÂH

Legal precepts and observances connected with funeral ceremonies and the burial of the dead according to the Shī'ah school

Beginning —

نادر که مصلی محتاجی می باشد و روز و رتبه نادر  
 دامنه بر می نادر الح \*

III

fol 18<sup>b</sup>—25<sup>b</sup>

No 2140

جدول

# JADWÂL

A condensed statement of the birth title place and date of birth inscription of the seal wives children place and date of

death, place of burial, the time for visiting the tomb, etc., of the Prophet and the twelve Imams, given in columns in tabular form.

Beginning

ولادت ائمه اطهار و نبوی و مرتضوی علیهم السلام اجمعین الحج \*

It begins with the Prophet and ends with Mahdî

IV

fol. 26<sup>b</sup>.

No. 2141.

دعاء اعتصام

DU'Â-I I' 'ISÂM.

A short prayer, entitled دعاء اعتصام

Beginning

اللهم اذهب الاول فليس فلك ، شئ واد ، الآخر فليس بعدك ،

شئ الحج \*

V.

fol. 27<sup>a</sup>-39<sup>a</sup>.

No. 2142.

درود دوازده امام

DARÛD-I DUWAZDAH IMÂM.

A collection of twelve درود (blessings) intended for the twelve Imâms

Beginning

اللهم صل وسلم ورد وبارك ، على النبي الامي العربي الحج \*

The above is followed by a short prayer, preceded by a short introduction in which it is stated that a man who recites this prayer seven times on the tenth day of Muharram, will escape death that year, and that if his death is destined then his memory will fail to recollect the prayer

VI

foll 40 -42<sup>b</sup>

No 2143

دعاء كرب

## DU'Â-I KÂRB

A short prayer entitled دعاء كرب preceded by a short direction for its use

Beginning —

اللَّهُمَّ لَا تَحْدِثْ إِلَيَّ مَا أَنْعَصَ وَلَا تَنْعِصْ إِلَيَّ مَا أَحْدَثَ إِلَيَّ \*

The above is followed by some short prayers of little importance

VII

foll 43 -50<sup>b</sup>

No 2144

دعاء مباحله

## DU'Â-I MUBÂHILAH

Another prayer entitled دعاء مباحله preceded by an introduction on the properties and use of the prayer

Beginning of the prayer —

اللَّهُمَّ إِنِّي أَدْعُكَ مِنْ مَذْهَبِ الْحَقِّ \*

VIII

foll 51<sup>a</sup>-55<sup>a</sup>

No 2145

ترکیب فال

## TARKÎB-I FÂL

<sup>1</sup>A short Arabic tract dealing with the ways of taking omens from the Quran preceded by a short introduction

Beginning —

فال العبدی صلی اللہ علیہ والہ وسلم تسليماً كثيراً كندنا إلح \*

IX.

foll 56<sup>a</sup>-63<sup>a</sup>.

No. 2146.

هفت بند کاشی

## HAFT' BAND-I KÂSHÎ.

The well-known seven stanzas of Kâshî See Nos 114-116

Beginning —

السلام اى سايه اب الح \*

The above is followed by some prayers, taken from the Zâd ul-Ma'âd of Muhammad Bâqir (See Nos 1433 1438)

X

foll 66<sup>b</sup>-112<sup>a</sup>.

No. 2147.

ادعه براى زيارت ائمه

## AD'IYAH BARÂ-I ZIYÂRA'I'-I A'IMMAH.

A collection of prayers intended for recitation at the time of visiting the tombs of the Prophet and the Imâms

The first, intended for the Prophet, begins thus

السلام عليك يا صعى الله الح \*

XI

foll 112<sup>a</sup>-115<sup>a</sup>.

No. 2148.

ادعه نوسل

## AD'IYAH-I TAWASSUL.

Prayers intended for seeking help from the Prophet and the Imâms, preceded by an introduction

Beginning of the first prayer

اللهم صل على محمد المصطفى و على المرتضى الح \*

XII

fol 115<sup>a</sup>-124<sup>a</sup>

No 2149

مستحب نسخة الرازي

## MUNTAKHAB-I TUHFAT UZ-ZÂ'IR

A collection of prayers and blessings intended for the soul of the Prophet and the Imams extracted from the نسخة الرازي preceded by an introduction

Beginning of the first prayer —

اللهم صل على محمد كـ جعل و كـ ، إلخ \*

The نسخة الرازي referred to above is most probably the work of Muhammad Baqir Majlisi mentioned in Kashf ul Hujuh fol 30<sup>b</sup>

XIII

fol 124<sup>a</sup>-176<sup>a</sup>

No 2150

مستحب زاد المعاد

## MUNTAKHAB-I ZÂD UL-MA'ÂD

Extracts from the Zâd ul Ma'ad of Muhammad Baqir (See Nos 1433-1438) comprising the sixth and the seventh chapters

Beginning —

بسم الله تعالى هذا عمل محترم استودع الله ما فيه فصل استعجل \*

The seventh chapter begins on fol 151<sup>b</sup>

XIV

fol 179 -182<sup>b</sup>

No 2151

دعاء معجزة

## DU'Â-I MUFJÎ'AH

A prayer entitled دعا ascribed to Imam Mahdi the twelfth Imam

Beginning —

السلام على النبي الذي استعجل نسخة الم \*



XV

foll 182<sup>b</sup>-195<sup>b</sup>.

Urdû

No. 2152.

ترجمہ معجمہ

## 'I'ARJUMAH-I MUFJI'AH.

An Urdû translation of the preceding tract, by Mirzâ Jâfar 'Alî Fasîh  
مرزا جعفر علی فصیح

Beginning

وجہ ماتم کی یہ کہ بعد شہادت امام علیہ السلام الحج \*

XVI

foll 195<sup>b</sup>-217<sup>a</sup>.

No. 2153.

ادعیہ زیارت

## AD'IYAH-I ZIYÂRA'I'.

Another collection of prayers intended for recitation on the occasion of visiting the tombs of the Imâms, extracted from the تحفہ الزائر  
The first relating to 'Abbâs begins thus

در زیارت حضرت عباس علی علیہما السلام بسند معتبر از ابو حمزہ

نمادی معمول اسماء الحج \*

Written in fair Naskh and Ta'liq

Not dated, 19th century

The seals of Nawwâb Sayyid Vilâyat 'Alî Khân and Sayyid Khwushîd Nawwâb are found in several places

(4)

(Nos 2154 2164)

foll 57, lines 9, size  $7 \times 5$ ,  $3\frac{3}{4} \times 2\frac{1}{2}$ 

A very beautifully written MS containing several rare and special prayers of great value and interest

I

foll 1<sup>b</sup> 2<sup>a</sup>

No 2154

كلام امير المؤمنين

## KALÂM-I AMÎR UL-MU'MINÎN

وصى كلام من كلام أبي طالب headed كلام أبي طالب  
امير المؤمنين على ابن ابي طالب كرم الله وجهه

Beginning —

و كم لله من احق حقى الحق \*

II

foll 2 -6<sup>a</sup>

No 2155

مباحات امير المؤمنين

## MUNÂJÂT-I AMÎR UL-MU'MINÎN

من مباحات من مباحات أبي طالب headed كلام أبي طالب  
كلام الله وحده

Beginning —

لك الحمد يا ذا الجود والمجد والعلى الحق \*

See Loth Arab Cat No 371-IV(a) where this prayer is said to  
be from the Diwan of Ali as edited by Sayyid Raddi ud Din

III

foll 6 -9

No 2156

مباحات عصر

## MUSABBA'ÂT-I 'ASHR

Seven special prayers preceded by a short account relating to  
their eminence excellence properties and use

Beginning —

بسم الله الرحمن الرحيم  
ابراهيم بنى الحق \*

The first Musabba' begins thus on fol 7<sup>b</sup>

اول سورة فاتحه يا تسميه هفت بار بخواند الحج \*

See Ethé, Ind. Office Lib. Cat., No 1923-(17)

## IV

fol 9<sup>b</sup>-16<sup>b</sup>.

No. 2157.

چهل حدیث

# CHIHL HADÎS.

A collection of forty Hadîs

Beginning

لا يؤمن احدكم حتى يجزى له احدى ما يجزى له نفسه الحج \*

Each Hadîs is followed by a versified paraphrase in Persian, the first of which runs thus

ه ر کسی را لعنه مکن مومن  
گرچه ار سعی جان و تن کاه د

## V

fol 17<sup>b</sup>-22<sup>b</sup>.

No. 2158.

(مناجاة)

# (MUNÂJÂ'Î.)

A prayer in five-lined strophes, arranged in alphabetical order  
See Loth, Arab Cat, No 371-IV(b)

Beginning

ي ا و اه ا العطاي ا و د ا عاو سر الحظاي ا  
و د ا عا م الخفاي ا و د ا داه ع الدلاي ا  
من العاخر السعيم

In the colophon, fol 22<sup>b</sup>, it is stated that the prayer was arranged in its present alphabetical order by one Muhammad Amîn Naqshbandî  
محمد امين نقشبندی

VI

foll 23<sup>a</sup>-24<sup>b</sup>

No 2159

نود و نه نام حبيب

## NAWAD WA NUH NÂM-I HADRAT

Ninety nine names of the Prophet followed by directions for use

Beginning —

متكىد احمد محمود حامد الحج \*

VII

foll 25<sup>b</sup>-29<sup>b</sup>

No 2160

(رسالة ايمان)

## (RISÂLAH-I ÎMÂN)

A short tract treating of the Kalimabs faith and the daily prayers

Beginning —

باب اول در بيان شعب كلمه اول كلمه بھليل لا اله الا الله الحج \*

VIII

foll 29<sup>b</sup>-36<sup>b</sup>

No 2161

شعب هڪل

## HAFT HAYKAL

A prayer also called دعاء فرسا

Beginning with an introduction treating of the use and properties of the prayer beginning —

اسماء دعاء فرشا معظم و مكرم فائدة سبيل اسب ددان و اكة

باش الحج \*

The first Haykal begins thus on fol 31<sup>b</sup> —

و اعبد نفسك بالله العلى العظيم الله لا اله الا هو الحقى العدم الحج \*

VOL XXI

I.

The words *و اعید و اعید* to *و اعید* are repeated at the beginning of each Haykal

IX

fol 37<sup>a</sup> 41<sup>b</sup>

No. 2162.

ده نام

DAH NÂM.

A collection of fourteen prayers, each consisting of ten invocations.

Beginning

ده نام برای عرت یافتن - یا حمر العاصمین یا خیر الداصرین الحج \*

The collection of prayers, with a slightly different arrangement, is noticed under No 1429

X.

fol 42<sup>b</sup>-49<sup>b</sup>.

No. 2163.

(دعای غوثیه)

(DU'Â-I GAUSIYAH.)

A prayer, ascribed to the great saint *Shaykh* 'Abd ul-Qâdir Jilânî

Beginning

اللهم صل و سام علی سیدنا محمد الحج \*

XI

fol 50<sup>a</sup>-57<sup>a</sup>

No. 2164.

دعای حرز موس اولیا

DU'Â-I HIRZ-I MÛNIS-I AULIYÂ.

A collection of short prayers and invocations, with directions for their use

Beginning

در حدر اس - که اسحاق بن ابراهیم بصری و نعیان صوری رضی الله

عدهما روایت - کردند الحج \*

Written in beautiful Naskh within gold and coloured borders  
with an illuminated head piece

The original folios are mounted on new margins

Not dated 17th century

(5)

(Nos 216<sup>a</sup>-217<sup>f</sup>)

fol 224 lines 18 size 10×6½ 7½×3½

A collection of ten treatises mostly Sufie

I

fol 1<sup>b</sup>-94<sup>b</sup>

No 2165

سنة المحجوبين

## TANBĪH UL-MAHJŪBĪN

A controversial Sufie tract

Author Abul Makarim ul Musharrif : أبو المكارم السمرعي

Beginning —

الحمد لله الذي بدا حمالة في كل م بدا من السبل والعلی الخ \*

It would appear that one Muhammad Ya qub Bunyani wrote a treatise entitled رسالة الانوار في كشف الاسرار (see fol 2<sup>a</sup> 10<sup>a</sup> etc) in which he criticised some of the doctrines and beliefs of the Sufis Abul Makarim refuted the work of Bunyani. A certain person who is not named but whom our author designates as his brother wrote to Abul Makarim that though the bare fact was that the doctrines of the Sufis were wrong and misleading he (the author) had unjustly attacked the learned scholar Bunyani. The author therefore wrote the present work as a reply to Bunyani as well as to those who upheld his views.

On fol 33 the author says that after he had replied on thirty disputed points (these are marked with red lines in the text) some people put some more questions to him. He added the replies to these in the latter part of the work.

The work concludes with an Appendix (دبل) on fol 93 in which the author says that one night in a dream he saw Muhammad Ya qub Bunyani and enquired from him the reason of his

rejecting the Sûfic doctrine of the *وحدۃ الوجود*, and of his writing so many treatises in refutation of the said doctrine, in spite of the fact that it was professed and accepted by all the prophets, the early Caliphs, the four Imâms and eminent saints and scholars. On this Bunyânî became angry, and delivered a long lecture on the subject (foll 93<sup>b</sup>-94<sup>a</sup>), its purport being he had never departed from the views of the saints, scholars and others, but that his interpretation of the term was misunderstood and misrepresented by people.

The full name of the author, given on fol 33<sup>a</sup>, is Abul Makârim ul-Musharra'î ul-Jabratî ul-Qâdirî *ush-Shâdilî* *دعوى الشاذلى* *ابو المكارم*. A note on the margin of fol 1<sup>b</sup> says that the Musharra'iyah order, founded by Shaykh Ahmad Musharra' Yamani, is a branch of the Jabratîyah order founded by Sharaf ud-Dîn Ismâ'il Jabratî, and that the Jabratîyah order is a branch of the Qâdirîyah order. The exact time in which the author flourished could not be ascertained. Of the numerous authorities quoted by him the latest is Shaykh 'Abd ul-Haq Dihlawî who died in A H 1052 = A D 1642 (see foll 7<sup>a</sup> 9<sup>b</sup>, etc). We also find, fol 25<sup>a</sup>, a verse without the author's name, which is generally ascribed to Sâ'ib (d A H 1088 = A D 1677), and is found in all the copies of his *Dîwân*.

Foll 95<sup>a</sup>-100<sup>a</sup>. A letter from Ahmad Fârûqî to Shaykh 'Abd ul-'Aziz Jaunpûrî. This is identical with the first letter in the second volume of Ahmad Fârûqî's *Maktûbât*. Sec No 1393.

## II

foll 100<sup>a</sup>-106<sup>a</sup>.*Arabic*

No. 2166.

*رسالة وحدة الوجود*

## RISÂLAH-I WAḤDA'Î' UL-WAJÛD.

A treatise on the Sûfic doctrine *وحدۃ الوجود*

Author 'Ubayd ul-Fattâh ul-'Abbâsî ul-Musharra'î ul-Jabratî ul-Qâdirî ul-Hanafî *عبد الفتاح العباسى الشاذلى الجبرتى القادرى الحنفى*

Beginning

*الحمد لله الذى جعل الكتاب والسنة آية \**

In the preface the author says that in his time, which in an interlinear note is said to be the eleventh century of the Muhammadan era, there were sixteen different sects, all holding different

views of the Sufic doctrine وحدة الوجود He enumerates these sects giving the views held by each The author agrees with the views of the Sufiyah sect given at the end

III

foll. 106 -132<sup>a</sup>

No 2167

عبد الواحد

## • DIYÂ-I TAUHÎD

A mystico theological tract

Author Abd ul Jalil عبد العليل

Beginning —

سبحان من لا محدود سواء و لا موجود ندانه الا انا اما بعد

منكورد الحق \*

The author says in the preface that the present treatise is a translation of his Arabic work كلمة توحيد and that for the sake of convenience he has given both text and translation side by side adding explanatory notes in some places

IV

foll. 133 -137<sup>b</sup>

No 2168

شرح نس

## SHARH-I BAYTAYN

Jami's well known commentary on the first two verses of Rumi's Masnawi See No. 181

Beginning —

عسى حرمانی و ما حرمانی نس \*



V

foll 138<sup>b</sup>-146<sup>a</sup>.

No. 2169

آداب ، لباس رسول

## (ÂDÂB-I LIBÂS-I RASÛL.)

A treatise on the style and modes of dresses used by the Prophet and his followers

Author 'Abd ul-Haq Dihlawî عدد الحق دهلوی

Beginning

بعد حمد و ستایش الهی و پس از دعا ، و تحیة رسول رساله

پناهی الهی \*

The author, repeatedly mentioned in this catalogue, says in the preface that his object in writing the present treatise is to invite the attention of his Moslem brethren to the important question of dress, in using which they should follow the great Prophet and his immediate followers and should reject all such dresses as are objectionable

VI

foll 146<sup>b</sup>-153<sup>a</sup>

*Arabic*

No. 2170.

تحدیر

## 'I'AHḌÎR.

A Sûfic tract on the purification of the soul

Beginning

الحمد لله مستخر الشمس و مستخر صحتها و حائل اللیل سكناً و الدجاء

معاشنا الهی \*

The title of the work, given in the preface, runs thus

تحدیر دوی التمجید عن الامیر بالاسر دین الامیر \*

VII

foli 151<sup>b</sup>-159<sup>a</sup>

Arabic

No 2171

عدى الطالس

## HAD-Y'UT-TÂLIBÎN

A tract on the duties of Şufis the stages of the spiritual life and other Şufic matters

Author Najm ud Din Mahmud ul Işfahanî نعم الدین محمود اصفهانی

Beginning —

و نه بسعین و یصلی علی سیدنا محمد و آله ا س الحمد لله  
 علی نعماته الی الی \*

The author could not be traced but that he flourished before A H 837=A D 1433 is evidenced from the colophon in which it is stated that this treatise was transcribed at Mecca in the house of Sharif Yahya in A H 1263 from a copy dated A H 1096 which was copied from a MS transcribed from a copy written by Sayyid Zayn ud Din ul Khwafi and dated /iyarat Gah Harat 20th Dul hijjah A H 837

It is doubtful if the above Zayn ud Din can be identified with the eminent saint Shakh Zayn ud Din Abi Bakr bin Muhammad Khwafi who according to Mujaal i Faşılı fol 261<sup>b</sup> died on the 2nd Shawwal A H 838=A D 1131 and was buried in the Id Gah of Harat see also Nafahat p 569

The tract is followed by a few Arabic verses a Persian Tarji band in which the poet adopts the *takhallus* Nazim and two Arabic Gazals

VIII

foli 173<sup>b</sup>-20<sup>b</sup>

No 2172

عمیات

## HAM'AT

A tract on asceticism and Şufism

Author Wali Ullah bin Abd ur Rahim ولی الله بن عبد الرحیم

## Beginning

الحمد لله الذي اصطح طائفة من عباده ليعلمه و اصطفاهم و يعلمهم  
السلام \*

The author, Shâh Wali Ullah of Dihli, has been repeatedly mentioned in this catalogue

The tract is dated (fol 205<sup>b</sup>) Safar, A H 1268

IX

foll. 206<sup>a</sup>-221<sup>b</sup>.

No. 2173.

سطعا

SA'Î'Â'Î'.

A mystico-theological tract by the same Wali Ullah.

## Beginning

الحمد لله واحد ، المعوم و مسلم الحكم و الصلوة و السلام على رسوله  
اسرو ، من اولى تكوامع الكام الحج \*

See Âsaf Lib Cat, vol 1, p 442, Nos 587 and 1287, where a MS and a printed copy are mentioned

Dated (fol 221<sup>b</sup>) Safar, A H 1268

X

foll 222<sup>a</sup>-224<sup>b</sup>

Arabic.

No. 2174.

(رسالة جینگا)

(RISÂLAH-I JHÎNGÂ.)

A small tract in the form of a *Fatwâ* (legal decision) on the legality of eating lobsters, called in Arabic روبيان or ادسان, in Persian ماهی and روبيان and in Hindî ماهی منگ and ماهی منگ

Author 'Alî ul-Jaunfûrî على الجونفوري

## Beginning

ما مولكم دام ايمانكم في حكم حيوان يسمه اهل الهند جهنگا . ...  
... الكواب الحمد لله رب العالمين ..... اما بعد فبقول على  
الجونفوري الحج \*

In the conclusion the author says that he wrote this tract at Calcutta at a time when a certain person told him that if a man ate lobster and after that became the father of a child the child would be an illegitimate one

All the treatises are written in fair Ta liq by one scribe  
19th century

(6)

• (Nos 217, -2184)

foll 10a lines 19-21 size 10×5½ 8×4

A collection of ten prose and poetical works

I

foll 1<sup>b</sup>-7<sup>b</sup>

No 2175

کلمات السعرا

KALIMÂT U<sub>SH</sub>-SHU'ARÂ

The well known anthology of Persian poets by Muhammad Asfal Sarkhwush See No 688

Beginning as usual —

ساختن حال اسب و دیگر گفتگو الم \*

The name of the scribe given in the colophon محمد بن داود

II

foll 57<sup>b</sup>-58<sup>b</sup>

No 2176

• مباحثه فیروز رسدا

## MUBAHASAH-I FÎRÛZ WA SHAYDÂ

Account of a very interesting debate between Shaykh Firuz the Munshi of Shah Jahan's primo minister Sa'd Ullah Khan and the well known poet Mulla Shayda (d A H 1080 = A D 1669) given by Firuz himself

Beginning —

د شهر

• سرگدست شمع مدور سعد الله حانی

سعد اربع و عسرون و الف شمس که ادبی گداهان گداری الم \*

The full debate, as extant here, is given in the *Rivâd ush-Shu arâ*, foll 212<sup>b</sup>-213<sup>a</sup>

The account of the debate, given at the beginning, is that in A H 1024 = A D 1615 when Jahângir was encamped at Ajmîr, he took an interest in listening to the poetical discussion held every day among a number of poets of great distinction. One day, when the poets Mullâ Anwâr of Lâhaur, Mullâ 'Aqâ'î of Jaunpûr, Mullâ Mujîm (in *Rivâd*, *loc cit*, مَجْرَم) and Mullâ Tufaylî of Fathpûr were holding a discussion, Mullâ Shavdâ suddenly appeared on the scene. He was received with honour by the assembly, and then requested to recite some of his new compositions. Shavdâ then recited several verses (all quoted here), but as soon as he recited a verse Shaykh Fûz recited a similar one (also quoted) from an older poet, showing that Shavdâ had simply plagiarised it. The discussion ended with the great humiliation of Shavdâ.

## III

foll 59<sup>b</sup>-61<sup>b</sup>

No. 2177.

قصا و قدر

## QADÂ WA QADR.

The popular Masnavî "Fate and Destiny", by Muhammad Qulî Salîm Tîhrânî (d A H 1057 = A D 1647) See No 311 (fol 1<sup>b</sup>)

Beginning —

شدم زوری ار و دانه دوشی الحج \*

## IV

foll 62<sup>b</sup>-71<sup>a</sup>.

No. 2178.

سکرستان حمال

## SHAKARIS'IÂN-I KHA'YÂL.

'The Confectionery of Imagination', a collection of poems, with a prose preface by the author

Author Mir 'Abd ul-Wâhid Bilgrâmî, poetically surnamed Wâhid and also Dauqî میر عبد الواحد بلگرامی به واحد و دوقی

Beginning

بعد شکر افشادی حمد ررافی که ذایقه حلوا پرستان را نکاشدی رنگ

رنگ . کامیاب لذتها نموده الحج \*

Mir Abd ul Wahid of Bilgram who in his other poems adopts the *talhallus* Wahid but here in conformity with the contents of the work *Dauqi* was the elder brother of the poet Ima who according to *Yad i Bayda* fol 27<sup>a</sup> died in A H 1119 = A D 1707 *Dauqi* s father Mir Sayyid Ashraf Dargahi was a companion and also a pupil of Mir Abd ul Jalil Bilgrami while *Dauqi* himself was a warm friend of Mir Azmat Ullah Bikhbar *Dauqi* s biographers unanimously hold that he was a man of noble disposition and composed sweet verses and that in the collection of his poems entitled *Shakaristan* which he wrote in praise of sweetmeats he adopted the *talhallus* *Dauqi* *Dauqi* was killed in a conflict which took place between his father and the infidels of Rahun in the Panjab on Friday the 2nd of Muharram A H 1134 = A D 1721 See *Yad i Bayda* fol 240 *Nightar i Ishaq* p 661 *Sarw i Azad* pp 341 and 396 etc

In the preface *Dauqi* gives us to understand that from his childhood he was greatly fond of sweetmeats and that at the request of some of his associates he collected these poems (composed previously by him) under the title of *Shakaristan i Khayal* He further adds that he had previously written similar poems and that they had been highly appreciated by his friends but as there were some defects and drawbacks in those poems he wrote the present with the object of nullifying the former

The poems which are in the forms of *Cazals* (alphabetically arranged) *Mukhammasat* *Fadms* *Rubais* and *Tarji bands* describe in the guise of the lyric style various kinds of sweetmeats and products of the culinary art

The first *Gazal* begins thus on fol 63

رشی از درون ندرتری زان معطر حلاوتها  
دل من از - ال اکبری مرهون لبتها

The Persian poems are followed by some Hindi poems on the same subject a few jests and some directions for the preparation of some sweetmeats

The above is followed by a few verses of Sukhanwar Urfi Bidil Maymanat Khan etc occupying foll 71 -72

V

foll 73<sup>a</sup>-89<sup>a</sup>

No. 2179.

دیوان نیشهر

## DÎWÂN-I BÎKHABAR.

Selections from the Diwan of Bikhbar, arranged alphabetically  
Beginning

نائی دیش، عیر از نقد تحسین شعر موزون را  
مدد هرگر جوهر ناست اس این در مکنون را

Mir 'Azmat Ullah, with the *talhalls* Bikhbar, was the son of Mir Luṭf Ullah, better known as *سید لطف* of Bilgrām. He was a poet of Sūfīe tendency, and was well skilled in *Shikastah* handwriting. He enjoyed the company of Muzâ Bîdil and is the author of a Persian anthology, entitled *سعی بیخبر*. He was also skilled in music, and his Diwân consists of seven thousand verses. He died at Dihli, on Monday, 24 Dūlqa'd, 1142 = A.D. 1729, and was buried in the vicinity of the tomb of *Shaykh Nizām ud-Dīn Auliā*. See *Nishtar-i 'Ishq*, p. 295, *Safinah-i Khwushgū* fol. 111<sup>b</sup>, *Yad-i Baydā* fol. 41<sup>b</sup>, *Sarw-i Āzād*, p. 325, *Gul-i Ra'nā*, fol. 59<sup>b</sup>, etc.

VI

foll 89<sup>a</sup>-95<sup>b</sup>

No. 2180.

دیوان معز فطر

## DÎWÂN-I MU'IZZ FI'RĀ'Ī.

Selections from the Diwân of Mīr Mu'izz ud-Dīn Fītrat. See Nos. 355-356.

The poems, arranged alphabetically, begin like No. 356

حلونم گوس شهرت شد الم

VII.

foll 96<sup>a</sup>-98<sup>a</sup>

No. 2181.

دیوان مخلص

## DÎWÂN-I MUKHLIS.

Selections from the Diwân of Mirzâ Muhammad Kâshânî, poetically surnamed Mukhlis. *میرزا محمد کاشانی به مخلص*

The extracts arranged in alphabetical order begin thus

امام دار دیوان گفت خاک عالم درون ا

که بکجا خورد اس صاحب دنا مال و ن ا

Mirza Muhammad with the *takhallus* Mukhlis was an eminent poet of Kashan. He composed a Qasidah in praise of Imam al Daulah Muhammad Mu min Khan who rose to great eminence towards the close of the reign of Shah Sulayman Safawi and who in recognition of the poet's merit called him from his native place Kashan to Isfahan during the reign of Sultan Husayn Mirza. Here the poet died at the age of about sixty years and was buried in the Jamā' Atiq. His Diwan consisting of about three thousand verses reached India during the reign of Bahadur Shah. See *Nizhar i Ishiq* p 1619. See also *Sarw i Azad* p 12, *Riyad u Shuharā* fol 406. Sprenger *Oude Cat* pp 128 138. A copy of his Diwan is noticed in *Rieu* n p 708.

VIII

fol 98-99

No 2182

دیوان نجابت

## DĪWĀN-I NAJĀT

Extracts from the Diwan of Mir Abd ul 'Al Najat (*id c A H* 1126=A D 1714). See No 379

Beginning as usual —

گرمم مه خاموسي دل آب \*

IX

fol 100-103

No 2183

دیوان علی

## DĪWĀN-I 'ALĪ

Extracts from the Diwan of Nimat Khan 'Al. See Nos 370-371

Beginning —

ای در هوای وصل تو سر / ماه و سالها

بکسره / ار نظر هر سو و مرگان نالهها

corresponding with hae I fol 20<sup>a</sup> of No 370



V

foll 73<sup>a</sup>-89<sup>a</sup>

No. 2179

دیوان بسکبر

## DÎWÂN-I BÎKHABAR.

Selections from the *Dîwan* of Bîkhabar, arranged alphabetically  
Beginning

نمائى نيسه ، غير ار نقد تحسنى شعر مورون را  
مده هرگر بچوهر ناسناس اين در مكدون را

Mîr 'Azmat Ullah, with the *takhallus* Bîkhabar, was the son of Mîr Lutf Ullah, better known as *ساز لطف* of Bilgrâm. He was a poet of Sûfic tendency, and was well skilled in *Shikastah* handwriting. He enjoyed the company of Mîrzâ Bîdil and is the author of a Persian anthology, entitled *سعدى بکبر*. He was also skilled in music, and his *Dîwân* consists of seven thousand verses. He died at Dihli, on Monday, 24 *Dulqa'd*, A H 1142 = A D 1729, and lies buried in the vicinity of the tomb of Shaykh Nîzâm ud-Dîn Auliya. See *Nishtar-i 'Ishq*, p 295, *Safinah-i Khlwushgû*, fol 111<sup>b</sup>, *Yad-i Baydâ*, fol 41<sup>b</sup>, *Sarw-i Âzâd*, p 325, *Gul-i Ra'nâ*, fol 59<sup>b</sup>, etc

VI

foll 89<sup>a</sup>-95<sup>b</sup>

No. 2180.

دیوان معز فطر

## DÎWÂN-I MU'IZZ FITRA'I.

Selections from the *Dîwân* of Mîr Mu'izz ud-Dîn Fitrât. See Nos 355-356

The poems, arranged alphabetically, begin like No 356

جلونم گوش شهر شد الم \*

VII

foll 96<sup>a</sup>-98<sup>a</sup>

No. 2181.

دیوان مخلص

## DÎWÂN-I MUKHLIS.

Selections from the *Dîwân* of Mîrzâ Muhammad Kâshânî, poetically surnamed Mukhlis. مورا محمد کاشانی متخلص به مخلص

The extracts arranged in alphabetical order begin thus

امانت دار ببول گعب خاک عالم درں ا  
که نکتا خورد اس صاحب دناست مال وارس را

Mirza Muhammad with the *takhallus* Mukhlis was an eminent poet of Kashan. He composed a Qasidah in praise of I timad ud Daulah Muhammad Mu min Khan who rose to great eminence towards the close of the reign of Shah Sulayman Safawi and who in recognition of the poet's merit called him from his native place Kashan to Isfahan during the reign of Sultan Husayn Mirza. Here the poet died at the age of about sixty years and was buried in the Jamī 1 Atiq. His Diwān consisting of about three thousand verses reached India during the reign of Bahadur Shah. See *Nihāt* 1 I hq p 1619. See also Sarw 1 'Azad p 120. Riyad ush Shu'ara fol 106 Sprenger Oude Cat pp 128 138. A copy of his Diwan is noticed in Rieu II p 708.

## VIII

fol 98-99<sup>b</sup>

No 2182

دیوان نجابت

# DIWÂN-I NAJÂT

Extracts from the Diwan of Mir Abd ul Al Najat (*d c A n* 1126=A D 1714). See No 379.

Beginning as usual —

گرفتم مه حاموسی ر لب الخ \*

## IX

fol 100<sup>a</sup>-103<sup>a</sup>

No 2183

دیوان عالی

# DIWÂN-I 'ALÎ

Extracts from the Diwan of Nîmat Khan Ali. See Nos 370-371.

Beginning —

ای د هوای وصل بو سرگ \* مائة و سالها  
نکسوده شم ار دطر هر سو ر مرگان ناله ا

corresponding with line 1 fol 20<sup>a</sup> of No 370

X.

foll. 103<sup>b</sup>-104<sup>b</sup>

No. 2184.

دیوان خالص

## DÎWÂN-I KHÂLIS.

Selections from the Dîwân of Mîrzâ Sayyid Husayn, poetically styled *Khâlis* See No. 372

Beginning —

الہی صا ، کن ناما دل سیمین عدارادرا  
 ناین طوطی رندان رام سار آئیدہ رویادرا

All the works in the volume are written in ordinary Ta'liq by one and the same scribe

Not dated, 19th century

(7)

(Nos 2185-2193)

foll 188, lines 11, size  $8\frac{1}{4} \times 6\frac{1}{4}$ ,  $7 \times 3\frac{1}{4}$ .

A collection of nine treatises.

I

foll 1<sup>a</sup>-90<sup>b</sup>

No. 2185.

مآبۃ المسائل

## MI'AT UL-MASÂ'IL.

The work and its author Ahmad Ullah bin Dalil Ullah us-Siddiq ul-'Adnânî have been noticed under No 1245

Beginning —

حمد بیحد واحد جمیع را سرد الح \*

II

foll 91<sup>a</sup>-113<sup>b</sup>

No. 2186.

نلاع المبین

## BALÂĞ UL-MUBÎN.

A theological tract in the form of a debate on the question of seeking help from the dead.

The author's name does not appear anywhere and the treatise opens abruptly thus without حمد and بسم —

ری ناشخصی از مدافعین شرع مدنی  
انسان و گفت مردم منسرع و اولیاء الله بسناحده اند الی \*

According to the introductory heading نقل سوائیکه در آخر کتاب بلام المنس مسطور است it would appear that the treatise forms the latter part of the work المنس

The full title given in the subscription is بلام المنس فی سال سرع 13 According to the concluding line the title of the work المنس forms a chronogram for the year A H 1166 = A D 1752 in which it was composed

ار حرد گم که ناراحتش نگو  
فی الدده گفت ار نامش نگو

III

foli 111-116 and 122<sup>b</sup>-127<sup>a</sup>

No 2187

حلامد العارفین

## KHULĀSAT UL-'ĀRIFĪN

Extracts from the Khulasat ul 'Arifin containing legal decisions and opinions denouncing the heretical customs and illegal deeds prevalent among the Muhammadans with special reference to those that are connected with the marriage ceremony

The treatise opens abruptly with the following lines in which the name of the author indistinctly reads — سید آدم سوری

بسم الله الرحمن الرحيم نقل از کتاب خلاصه طالعارفين من  
حصر سید آدم سوری مدنی الله سره العرب که یکی از  
صربوده اند سوری حدد از آن مقدمه نکاح وعده که در آن شرک و کفر  
عائد میکنند نوشته شد الی \*

IV

foll 118<sup>b</sup>-122<sup>a</sup>.

No. 2188.

(رسالة سوال و جواب)

## (RISÂLAH-I SUWÂL WA JAWÂB.)

A treatise on Muhammadan law and theology in the form of questions and answers

Beginning

چہ میفرماید علمای دین و معتیان شرع متدن ..... در  
 جواب این ۱۰۰ سوال الہ \*

The questions, eight in number, relate to certain customs, rites and beliefs, the legality of which is doubtful.

A reference to the تفسیر فتح العریب (of Shâh 'Abd ul-'Azîz Dihlawî composed A H 1200=A D 1785, see No 1159) on fol 122<sup>a</sup>, shows that the author wrote this treatise after that year.

V

foll 127<sup>b</sup>-141<sup>b</sup>

Urdû

No. 2189.

رسالة سجہ و تکفین

## RISÂLAH-I 'I'ÂJHÎZ WA 'I'AKFÎN.

A versified tract in Urdû treating of the legal rites and ceremonies to be observed in connection with the dead, funerals, etc

Author 'Azîz عریب

Beginning —

کنا کروں کیونکر کروں مولا کا میں حمد و ثنا الہ \*

In the beginning the author, who designates himself by the simple name 'Azîz, enumerates several standard works on Muhammadan law on which he has based his composition. He further adds that he divided the work into twelve *Fasl*.

VI

foll 143<sup>a</sup>-150<sup>a</sup>

Arabic

No 2190

اربعون

## ARBA'UN

A collection of forty Hadis by the well known prolific Indian writer Shih Wali Ullah (d A H 1175=A D 1762) who has been repeatedly mentioned in this catalogue

Beginning —

الحمد لله على الدابة طم الصعاب \*

The author narrates the Hadis from his Shaykh Abu Tahir ul Madani bin Shaykh Ibrahim ul Kurdî whose *Isnâd* end with the Prophet

The collection is followed by the popular prayer درود نوح and a collection of Hadis and some verses of the Quran relating moral precepts and admonitions occupying foll 143<sup>b</sup>-150<sup>a</sup>

Scribo محمد دارد حل (fol 146<sup>a</sup>)

VII

foll 151<sup>a</sup>-152<sup>b</sup>

Arabic

No 2191

قصه ابراهيم واسماعيل

## QISSAH-I IBRÂHÎM WA ISMÂ'ÎL

The Quranic story of the Prophet Ibrahim and his son Isma'il copied it is said from a certain book (not named)

Beginning —

لما عجزوا عن المتاحه معه اى مع ابراهيم \*

The story is followed by some anecdotes connected with the life and deeds of the Prophet occupying foll 152<sup>b</sup>-154<sup>a</sup>

VIII

foll 155<sup>a</sup>-157<sup>a</sup>

No. 2192.

الحمد لمبارك

## HULYAH-I MUBÂRAK.

A poetical account of the external appearance and dispositions of the Prophet

Author Sharaf شرف

Beginning

مع رسول خدا ﷺ \*

The author's name Sharaf appears in the poem in several places

The poem is followed by a Qasîdah in praise of the Prophet, by 'Imâd ul-Mulk Gâzî ud-Dîn Khân, son of Gâzî-ud-Dîn Khân Fîrûz Jang and grandson of Nîzam ul-Mulk Âsaf Jâh. The author is no other than that ungrateful Gâzî ud-Dîn Khân, who after the death of his father in A H 1165=A D 1751 was appointed Amîn ul-Umarâ by the emperor Ahmad Shâh of Dîhlî, and who afterwards became Wazîr, imprisoned and blinded his royal patron, and assassinated 'Âlâmgîr II. He adopted the *takhallus* Nîzâm (found here in the concluding lines), and is the author of several poetical works. See Beale, p 143

IX

foll 159<sup>a</sup>-188<sup>a</sup>.

No. 2193.

کتاب الستین

## KI'ÂB US-SI'Î'ÎN.

Extracts, which, according to the introductory heading, are made from a work, entitled کتاب الستین, attributed to the celebrated philosopher and theologian Fakhr ud-Dîn Râzî, who was born A H. 544=A D 1149 and died A H 606=A D 1209.

Beginning

المدقول من کتاب الستین تصدیقه ، امام و فخر الدین رازی - علم

اصول الفقه در معروضه ، ادله احکام شرع ، آن چهار اس \* \*

The treatise deals with sixty branches of Muhammadan literature, on account of which it is styled کتاب الستین.

The MS is written in different hands Naskh Nasta'iq and Ta'liq

The last treatise is dated 17 Rabī II A H 1252

(8) (Nos 2194-2202 )

fol 181 lines 15 size 9×5½ 5¼×3

A collection of nine treatises containing choice pieces of refined prose writings by Nīmat K̲han Aḥ Jālāl Tabāṭaba : Ḥazīn etc

I fol 1-54<sup>a</sup>

No 2194

رفاع

WAQĀ'Ī'

The popular satirical account of the siege of Haydarabad by Nīmat K̲han Aḥ See Nos 370-iv 371 (fol 272 ) 878-vi 1098-lxviii (c) etc

The dates marked here are 13-20 Rajab

Beginning —

دمی که مدس کساف الحج \*

II fol 55<sup>b</sup>-68<sup>a</sup>

No 2195

ازدواج حس و عشق

IZDIWĀJ-I HUSN WA 'ISHQ

The wedding of Beauty and Love by the same Nīmat K̲han See Nos 371 (fol 336 ) 878-v 1098-lxviii (b) etc

Beginning —

حبيب عشق سد رب تمام الحج \*



III

foll 69<sup>b</sup>-77<sup>a</sup>.

No. 2196.

رقعة، نعمتخان

## RUQA'Â'1'-I NI'MA'1' KHÂN.

Satires on physicians, by Ni'mat Khân, agreeing with No 878-

III-IV

Beginning

حکم علی الاطلاق \*

IV

foll. 79<sup>b</sup>-91<sup>b</sup>

No. 2197.

دبیاچه دیوان عالی

## DÎBÂCHAH-I DÎWÂN-I 'ÂLÎ.

Prose preface to the Dîwân, by Ni'mat Khân, agreeing with  
Nos 370-1, 878-11, 1098-lxviii, etc

Beginning

عیار امرای بعد سخن آلم \*

V

foll 94<sup>b</sup>-156<sup>a</sup>.

No. 2198

شش فتح کوه، کانگرة

## SHASH FA'1'H-I KO'1'-I KÂNGRAH.

A six-fold account of the expedition which Prince Khurram (afterwards Shâh Jahân) sent against Sûrajmal, son of Râjah Bâsû, and the capture of the fort of Kângrah, in the thirteenth year of Jahângîr's reign, A H 1027 = A D 1617

Beginning —

سرب حکیم علی الاطلاق حل جلاله در ازل آلم \*

Neither title nor author's name is given in the text In the subscription of the British Museum copy (Rieu 1, p 258) the work is called سید حلاله شاه جهان شش فتح کوب کانگرة and the author

Mirza Jalala Tabataba : who in his following prose piece gives his name as Muhammad entitled Jalal ud Din Tabataba : محمد ملقب originally belonged to Isfahan He came to India in A H 1044 = A D 1634 and was appointed a court chronicler by Shah Jahan He wrote a history of five years of that emperor's reign but could not carry on the work on account of the enmity of his rivals See Amal-i Salih fol 746 where it is said —

در نگاش مو انا ددعه پنج ساله احوال ان حصرت ان کا نامہ  
بر روی کار آردہ بود کہ اگرار نابواں دینی اعزہ برہم بدوودہ صوب  
نامست ہی نام و ادبی ار نامی می ماند \*

Extracts of the present work are given in Elliot History of India vol vi pp 517-531 Two other works are ascribed to the author viz the above mentioned history of Shah Jahan entitled Padishah Namah (see Rieu in p 933) and the institutes of Kiswa translated from the Arabic under the title of ترمیمات or دستور نامہ کسری and printed in Calcutta 1824 (see Ouseley's MSS No 467 and Bibliothèque de Sacy vol iii p 290)

The author describes the same events in six separate pieces written in different styles of composition They are as follows —

1 fol 94<sup>a</sup>-112 beginning —

حصرت حکم علی اطلاق حل حلالہ د ازل ارال بخش ارانکہ کا کمال  
دنواں حلال و جمال الخ \*

2 fol 113<sup>b</sup>-125<sup>a</sup> beginning —

حوں کا دانی حکمت حصرت بر نگ حل برہانہ الخ \*

Dated (fol 125) A H 1195

3 fol 126<sup>b</sup>-136<sup>b</sup> beginning —

حوں حصرت حسب مکانی براہمنوی سوانی لطف حلی الخ \*

Dated (fol 136<sup>b</sup>) Thursday Jumada II A H 1195

4 fol 137<sup>b</sup>-143<sup>b</sup> beginning —

حوں بفرحندگی اقبال در آمد سفر دہم سال ۱۱۹۵ ہوں فال الخ \*

5 fol 144<sup>b</sup>-150<sup>b</sup> beginning —

حوں اقبال راس پنج ادہ و مانتہ لویاں نصرت الخ \*

6 foll 151<sup>b</sup>-156<sup>a</sup>, beginning

چون در حبس بودی ، مکانی از منظر همایون حصور حلاوت

مرتبه ، الح \*

Dated (fol 156<sup>a</sup>) A H 1195

VI

foll. 157<sup>b</sup>-162<sup>a</sup>

No. 2199.

(نثر جلال طباطبائی)

(NASR-I JALÂL 'I'ABÂ'I'ABÂ'I.)

A prose-piece by the same Mirzâ Jalâlâ Tabâtabâ'î, which he wrote on the occasion when he was entrusted by Shâh Jahân with the composition of the Pâdishâh Nâmah. For particulars of the Pâdishâh Nâmah by Jalâl see Rieu III, p 933.

Beginning

چون در حبس بودی ، مکانی از منظر همایون حصور حلاوت

مرتبه ، الح \*

VII

foll 163<sup>b</sup>-167<sup>b</sup>

No. 2200.

نظم ساقی نامه

KHU'TBAH-I SÂQÎ NÂMAH.

The Khutbah or introduction by Jalâl Tabâtabâ'î to the well-known Sâqî Nâmah of Zuhûrî (see No 184 VII).

Beginning

بیمانه کسان منزه عرفان از سر ووش حمکده الح \*

VIII

foll 169<sup>b</sup>-178<sup>a</sup>.

No. 2201.

رقعا ، حزب

RUQA'Â'I-I HAZÎN.

Some letters by Hazîn

Beginning

یا ایها علی معارفه حدیه ، الح \*

IX

foli 179<sup>b</sup>-181<sup>b</sup>

No 2202

حاتمه دیوان حسن

## KHÂTIMAH-I DÎWÂN-I HAZÎN

The epilogue to Hazin's Diwan See No 407 fol 114<sup>a</sup>

Beginning —

هنا ای دانش سگوان دنده ور الح \*

The copy a correct one is written in beautiful Nasta'liq with occasional marginal notes towards the beginning

Dated in several places A H 1195

(9)

(Nos 2203-2210)

foli 60 lines 12-15 size 9<sup>1</sup> × 6<sup>1</sup>/<sub>2</sub> 6<sup>1</sup> × 3<sup>1</sup>/<sub>2</sub>

A collection of eight treatises

I

foli 1<sup>b</sup>-8<sup>b</sup>

No 2203

سفر سمرق

## SAFÎR-I SÎMURG

A mystico philosophical tract

Beginning —

سناس راهب حیات ا و مددع موجودات را و دود بر حواکس

رسالت و اتمه نبوت الح \*

The author's name is not given in the text but in the introductory heading the work is ascribed to Shaykh Shihab ud Din Maqtul of whose work the present seems to be an adaptation

Shihab ud Din Ahul Lutuh Yahya bin Haba h Suhrawardi better known as Shaykh i Maqtul and Shihab ud Din Maqtul سحاب الدین ابو الفدوح یعنی بن حسن سروردی المعروف به سبح مقدس و سحاب الدین مقبول was a philosopher and a scholar of great reputation According to Mir at ul Asrar fol 311<sup>1</sup> he was the sister's son of the celebrated Shihab ud Din Umar Suhrawardi (d A H 632 = A D 1234) the

author of the well-known Arabic work 'Awârif ul-Ma'ârif (see No 1358) He studied philosophy and the principles of jurisprudence under Shaykh Majd ud-Dîn ul-Jîlî, the teacher of the well-known philosopher Fakhr ud-Dîn Râzî (*d* A H 606 = A D 1209) It is said that he was the first man of his time in the philosophical sciences He was suspected of disbelieving in God, and was charged with heresy by the jurors of Aleppo, who issued a *Fatwâ* for his execution He was accordingly put to death by Malîk uz-Zâhir, by order of his father Salâh ud-Dîn This took place in the castle of Aleppo on the 5th of Rajab, A H. 587 = A D 1191 See Ibn-i Khalkhân, IV, pp 153-158 See also Mir'ât ul-Janân, foll 354<sup>b</sup>-355<sup>b</sup>, Brock, I, p 437, Hâj Khal, vol II, p 419, Nafahât, p 683, etc etc Other dates of his death, given by some biographers, are A H 586 = A D 1190 (this is accepted by Mujmal-i Faṣihî, fol 172<sup>b</sup>), and A H 588 = A D 1192, but see Ibn-i Khalkhân, *loc cit*, who authoritatively rejects both those dates The statement found in the Bûhâr Lib Cat, vol II, p 137 that Yahyâ bin Habash flourished between A H 548-561 = A D 1153-1165 (for which no authority is given), is misleading

He is the author of several works, such as *معاد في اصول العقيدة* - تلويحات - حكمت الاشراف - رسالة عربية العربية - كتاب المبادئ

The tract is divided into two *Qism*, each consisting of three *Fasl*

In the colophon (fol 8<sup>b</sup>), dated Tuesday, 11 Duhijjah, A H 1238, the scribe امداد على says that he transcribed the copy by the order of Nawwâb Nûr ul-Hasan Khân Bahâdur

## II

foll 9<sup>a</sup>-16<sup>b</sup>.

No. 2204.

(رسالة نصوة)

## (RISÂLAH-I TASAWWUF).

Another mystical tract, containing a Persian interpretation of the sayings and actions of the celebrated mystic Hallâj (*d* A H 309 = A D 921)

Beginning

مدد تائيد الهی از کار و اندیشه مدعم و مستخدم امير اسعيسالار عالم

الح \*

The translator does not reveal his name, but says that he was asked by his patron Bahâ ud-Dîn to render into Persian the sayings of Hallâj.

Foll 12<sup>b</sup>-15<sup>a</sup> (margin) contain a short dissertation written in refutation of the above mentioned tract

Dated fol 16<sup>b</sup> Saturday 5 Safar A H 1239

III

foll 17 -25<sup>a</sup>

No 2205

مونس العساى

• MÛNIS UL-'USHSHÂQ

Another mystical tract ascribed in the heading to the same Shuhab ud Dīn Maqtul

Beginning —

بعض بعض عليك احسن العصى بما اوحىنا اليك \*

IV

foll 25<sup>b</sup>-31<sup>a</sup>

No 2206

بىل آواز بر حرسيل

BAYÂN-I ÂWÂZ-I PAR-I JABRA'ÎL

Another mystical tract said to be the composition of the same Shuhab ud Dīn Maqtul

Beginning —

بعد من بى دهان حصر و مومنت را سراوار اسب الحج \*

Dated fol 31 Dulhijjah A H 1238

V

foll 32 -45

No 2207

قصيده انوار اله م

QASÎDAH-I ABUL HASHÎM

A Persian Qasidah ending in the letter ر with comments and explanation

## Beginning

يکيسه صورت هر نوع را و نسه دگر  
چرا که هيئت ات هر صورتی بود نسي ار

There is no preface to the work, and neither author's name, nor title of the work, is given in the text. In a heading, written in red, it is designated thus —

وصيدۀ ابو الهسيم مع شرح در بعضی سوالات حکمی و احوتۀ آن \*

The arrangement is that one or two, and sometimes three verses of the Qaṣīdah are taken in the form of a question, introduced by the word سوال. This is followed by جواب, or the answer, containing an explanation of the same. The discourse relates to logical, psychological, and metaphysical questions.

Dated, fol 45<sup>b</sup>, Monday, 23 Muharram, A H 1239.

## VI

fol 45<sup>b</sup>-52<sup>b</sup>.

No. 2208.

محافظ الطيور

MAN'ĪQ U'Ī-'ĪUYŪR.

A mystical tract, without the author's name, beginning

حمد مالک ملکى را که ملک هر دو جهان در تصرف او سه الح \*

In the heading it is designated thus رسالة في منطق الطيور اختراعها الشيخ الرماني قدس سره

## VII

fol 53<sup>a</sup>-57<sup>a</sup>.

No. 2209.

(رسالة تصوف)

(RISĀLAH-I 'ĪSAWWUF.)

Another mystical tract, designated in the heading

الرسالة السريّة اللطيفة المرموزة التي ايدعها و اختراعها الشيخ

العارف سره \*

Beginning —

دری تا جماعتی از صوفیاء در حقیقتی نسبت به مردم اله \*

Dated fol 57<sup>a</sup> 8 Muharram A H 1238

VIII

fol 58<sup>a</sup>-60<sup>b</sup>

No 2210

(رسالة تصوف)

# (RISÂLAH-I TASA WWUF)

A treatise showing the superiority of Auliya (saints) over prophets without title or author's name

Beginning —

الحمد لله و سلامه على سادة الدن و صلوا الى معا المحمود  
المحل الا اعلیٰ اله \*

The author bases his arguments on the hypothesis that the concerns of a Wali is with God and those of a prophet with men

This tract the last in the volume is written by ابو القاسم سامانی in ordinary Ta liq and is dated ۱ H 1242 The other treatises written in fair Nim Shikastah are by امدا علی

(10)

(Nos 2211-2218)

fol 71 lines 18-21 size 9½ × 6½ 7 × 4½

A collection of eight treatises

I

fol 1<sup>a</sup>-9<sup>a</sup>

No 2211

مع سرح رحمانی

# MUNTAKHAB-I SHARH-I ZANJÂNÎ

An abridgement of a commentary on Izz ud Din Abd ul Wahhab bin Ibrahim uz Zanjani's (d after A H 655=A D 1257) treatise on inflexion known as انحراف

The name of the commentator is not given and the treatise begins at once with the commentary thus —



دادند که مرصده ، حمد نگه ، با و حولیکه نایراد تسمیه و حمد در

هر کار دیسان حمد و اراد اسم ، الح \*

For the Arabic original and its various commentaries see Hâj Khal, vol iv, pp 208-210 See also Loth, Arab Cat, No 955, Brit Mus Sup No 957, etc It was published by Raymundus, Rome, 1610, and printed at Constantinople A H 1236

## II

fol 9<sup>a</sup>-22<sup>b</sup>

No. 2212.

دستور المبتدی

# DASTÛR UL-MUB'Î'ADÎ.

Safî bin Nasîr's well-known treatise on the laws of the permutation of Arabic irregular verbs See Nos 787, 1471, etc

Beginning

الحمد لله الذي يصرف ، الإهوال الح \*

## III

fol 23<sup>a</sup>-29<sup>b</sup>

No. 2213

( رسالة صرف )

# RISÂLAH-I SARF.

An anonymous treatise, similar to the ردة الصرف (see No 1468), dealing with the inflexion of Arabic irregular verbs and the laws of permutation applying thereto

Beginning

الحمد لله رب العالمين ..... بدان ..... که جمله اسماء و افعال

بر چهار گونه اسب صحیح و مضمور و معطل و مصارع ، الح \*

fol 30<sup>a</sup>-31<sup>b</sup>, a fragment of a commentary on some grammatical tract

IV

foli 33<sup>b</sup>-37<sup>b</sup>

No 2214

رسالة تحويد

## RISĀLAH-I TAJWĪD

A tract on the correct pronnnciation of words

Author Hafiz Gulam Mustafa حافظ علام مصطفى

Beginning —

الحمد لله العلى العظيم الذى دل الكذب على رسوله الكريم الح \*

In the preface the author says that without having a knowledge of orthoepey it is a sin to read the Quran as well as to say the daily prayers

V

foli 38<sup>a</sup>-43<sup>b</sup>

No 2215

رسالة تحويد

## RISĀLAH-I TAJWĪD

A versified tract on the same subject

Author Abd Ullah B Ahmad Bayazid ul Kultanى عبد الله اس احمد بايزيد الكلتانى

Beginning —

الحمد لله الذى فصل العلم فى الاصاب و اعلج امور الح \*

The tract begins with a short prose preface in Arabic in which the author who says that he was blind (مربى) gives us to understand that some of his pupils who were engaged in learning the Quran by heart and were interested in orthoepey requested him to compose a versified tract in Persian on that subject Hence the composition

## VI.

foll 44<sup>a</sup>-47<sup>b</sup>

No. 2216.

تعلقات ، زبدة الصرف ،

## 'I'A'LÎQÂ'I'-I ZUBDA'I' US-SARF.

Explanatory notes on the well-known grammatical tract Zubdat us-Sarf (see No 1468) The author of these notes is not mentioned, and the tract begins at once without any preface, thus

موله غير معتل غير مجر ديگر و معاير معتل الح \*

## VII

foll. 48<sup>a</sup>-49<sup>b</sup>.

No. 2217.

سعی جوان موئی

## SÎGAHÂ-I JAWÂN MÛ'Î.

Explanatory notes on the grammatical tract Jawân Mû'î (see No 1494)

Beginning without any preface

مولین جمع موند ، عیبه ، از باب معاملة الح \*

## VIII

foll 49<sup>b</sup>-71<sup>b</sup>.*Arabic.*

No. 2218.

شرح عوامل

## SHARḤ-I 'AWÂMIL.

An Arabic commentary on 'Abd ul-Qâhir Jurjânî's well-known treatise Mi'at 'Âmil or عوامل (see No 1490).

Neither the name of the commentator nor the title of the commentary is given in the work. It begins at once with the commentary, thus

اعلم ان المصنف ، لم يفتح رسالة الح \*

All the treatises are written in ordinary Ta liq by one scribe  
Occasional marginal notes  
Not dated 19th century

(11) (Nos 2219-2225)

fol 251 lines 12-14 size  $7\frac{1}{2} \times 4\frac{1}{2}$   $5\frac{1}{2} \times 2\frac{1}{2}$

A collection of seven treatises

I foll 1-52<sup>a</sup>

No 2219

واقع

WAQÂ'I

The popular satirical account of the siege of Haydarabad by  
Nî mat Khan Alî See Nos 370-iv 371-(fol 272<sup>a</sup>) 878-vi 1098-  
xviii(c) 2194 etc

Beginning —

دستی که مدرس کساف الیم \*

The dates marked here are Pajab 14-15 17 Sha ban 14 17 18  
21 Ramadan 8

Dated (fol 52<sup>a</sup>) Safar ١٢٧٣

Scribe عبد العلم

II foll 54<sup>a</sup>-64<sup>b</sup>

No 2220

هجووات

HAJWIYÂT

Satirical writings of Nî mat Khan

Satires on physicians beginning as in Nos 878-iii iv 2196

A satirical Qit'ah on the marriage of Kamgar Khan which  
according to a chronogram took place in ١٠٩٩ = A D 1687  
beginning on fol 59<sup>b</sup> —

کد خدا شد بار دیگر حل والا مدرک الیم \*

A commentary on this Qit'ah, by Sayyid Muhammad Wâlih Mûsawî, is noticed in Âsaf Lib Cat, vol II, p 1722

The above is followed by a prose-piece relating to the same event, some Ruqa'ât, and a few select verses from Nî'mat Khân's Dîwân

## III

foll 65<sup>a</sup>-89<sup>a</sup>

No. 2221.

مصاحف

## MUDHIKÂ'Î.

Humorous sayings of Nî'mat Khân, mostly in the forms of stories and tales

Beginning —

مردی با دوکانه زن خود که میان هر دو خون در رکعت دمار الح \*

## IV

foll 93<sup>a</sup>-154<sup>b</sup>.

No. 2222.

دستور شگرف

## DAS'Î ÛR-I SHIGARF.

A treatise on the art of prose and poetical compositions, dealing with rhetoric, figurative speeches, poetical figures, etc etc, illustrated by copious examples in prose and verse

Author Bhûpat Râi بهوت رای

Beginning

ای ار تو بر اهل صمد آمد تکیه \*

For other copies see Rieu III, p 1043, Ethé, Ind Office Lib. Cat, Nos 2138-2139, As Soc Bengal, Nos 406-407 See also Âsaf. Lib Cat, vol I, p 164

The latest authority quoted by the author is Zuhûrî (d. A.H. 1025=A.D. 1616), see fol 154<sup>a</sup>

V

foli 156<sup>b</sup>-212

No 2223

حواضر العلوم

## JAWÂHIR UL-'ULÛM

A tract on Persian prosody and poetical figures

Author Sayyid Khwajah Qasim Ali Khan سند حواضر فاسم علی خان

حان

Beginning\*—

الحمد لله الذي علمنا العلم و علم الاناس ما لم نعلم الح \*

The work consists of a *Muqaddimah* and two *Jauhar* as follows —*Muqaddimah* fol 156<sup>b</sup> مقدمه در بیان علم ادب و ماعب و موضوع علم*Jauhar* I fol 158 in nine *Ard* حوهر اول در معارف ضروریه سخن*Jauhar* II fol 193 in nine (in the beginning eight) *Ard* حوهر دوم در معارف حکمه ( ۹ ) سخن

دوم در معارف حکمه ( ۹ ) سخن

The latest authority quoted by the author is Nîmat Khan Ali (d A H 1121 = A D 1709) see fol 209<sup>a</sup>

VI

foli 213 -221<sup>a</sup>

No 2224

مفتاح العوائد

## MIFTÂH UL-FAWÂ'ID

A grammatical tract treating of حرف و فعل اسم

Author Khwajah Ma ruf bin Khwajah Musa حواضر معروف بن

حواضر موسی

Beginning — •

الحمد لله رب العالمین اما بعد منکون حواضر معروف

بن حواضر موسی که حون منددانرا الح \*

The tract is divided into three *Maqalah* as follows —*Maqalah* I fol 213

مقاله اول در بیان اسم

*Maqalah* II fol 219<sup>b</sup>

مقاله دوم در بیان فعل

*Maqalah* III fol 220

مقاله سوم در بیان حرف

Dated (fol 221 ) 8 Rabî II A H 1272

VOL XXI

K.

VII.

fol. 222<sup>a</sup>-251<sup>b</sup>.

No. 2225.

رسالۃ عبد الواسع

# RISÂLAH-I 'ABD UL-WÂSI'.

A treatise on the art of prose and poetical compositions

Author 'Abd ul-Wâsi' Hânsawî رى عبد الواسع هـ

Beginning

رب اعز و ارحم و ادب ، حير الراحمين الحج \*

The author has been mentioned in connection with his Hindî-Persian dictionary (see No 837)

In the preface 'Abd ul-Wâsi' says that he wrote this tract at the request of his friends, dividing it into a *Muqaddimah* (fol. 222<sup>a</sup>), three *Bâb* (fol. 223<sup>b</sup>, 233<sup>a</sup>, 239<sup>b</sup>, respectively), and a *Khâtimah* (fol. 250<sup>a</sup>)

See Âsaf Lib Cat, vol 1, p. 164

Lithographed, Kânpûr, A H 1280

Dated 28 Jumâdâ I, A H 1271

All the treatises are written in ordinary Ta'liq, by one and the same scribe

(12)

(Nos 2226-2232 )

fol. 337, lines 19, size 11 × 6 $\frac{3}{4}$ , 9 × 4 $\frac{1}{2}$

A collection of six controversial works and a treatise on Sûfism

I

fol. 1<sup>b</sup>-20<sup>b</sup>.

No. 2226.

حق المبين

# HAQQ UL-MUBÎN.

A copy of Rashîd ud-Dîn's Haqq ul-Mubîn See No. 1625

Beginning

الحمد لله الذى جعل العلم \*

II

foll 21<sup>b</sup>-31<sup>a</sup>

No 2227

رد عقیدۂ حسام

## RADD-I 'AQĪDAH-I HUSÂM

Rashīd ud Dīn's refutation of Dildar Alī's Husam See No 1626  
Beginning —

قوله هذا مما تكذب اليه \*

III

foll 31<sup>a</sup>-36<sup>a</sup>

No 2228

رد عوارم

## RADD-I SAWÂRIM

A copy of Radd 1 Sawarim See No 1627

Beginning without any mark of separation from the preceding  
tract —

ندیدانی و خبرگی دلم عداوت اعلیٰ الیه \*

IV

foll 36<sup>a</sup>-60

No 2229

(مکتوبات)

## (MAKTÛBÂT)

Letters written to Sayyid Dildar Alī in refutation of his  
Sawarim Husam and Dulfagar and his reply to them See No 1628

Beginning —

برای نصا صا معنی نماد الیه \*



V.

foll 60<sup>a</sup>-155<sup>b</sup>.

No. 2230.

جواب، نزهة

## JAWÂB-I NUZHA'Î.

Rashîd ud-Dîn's refutation of Mirzâ Muhammad's Nuzhat. See  
No 1629

Beginning

الحمد لله العلى الاعلى العلى \*

VI

foll 156<sup>a</sup>-158<sup>b</sup>.

No. 2231.

(رسالة اسوفا)

## (RISÂLAH-I 'Î'ASAWWUF.)

An anonymous Sûfic tract, agreeing with No 1630

Beginning

الحمد لله الذى هدانا لهذا الذى المختار العلى \*

VII

foll 159<sup>a</sup>-337<sup>a</sup>.

No. 2232.

صولة، منعربة

## SAULA'Î-I GADANFARÎYAH.

Rashîd ud-Dîn's denunciation of the Shî'ite custom of 'temporary marriage' See Nos 1335-1336 and 1631

Beginning —

الحمد لله الذى ادرك الكتاب العلى \*

Written in fair Ta'liq

Not dated, 19th century

(13)

(Nos 2233-2238)

fol 155 lines 15 size 7<sup>1</sup> × 4<sup>1</sup> 5 × 2<sup>1</sup>

An exceedingly valuable and interesting volume containing a collection of six treatises all due to the authorship of the great Indian prolific writer Shaykh Abd ul Haq Dihlawi (d A H 1032 = A D 1642). All these treatises were revised and corrected by the author whose autograph note appears on the title page.

The author has been repeatedly mentioned in this Catalogue

I

fol 1<sup>b</sup>-49<sup>b</sup>

No 2233

مرج البحرين

## MARAJ UL-BAHRAYN

The work has been noticed under No 1618

Beginning —

الحمد لله رب العالمين \*  
— — — —

II

fol 50<sup>a</sup>-59<sup>b</sup>

No 2234

الكمال الابدی

## TAHSÎL UL-KAMÂL UL-ABADÎ

A mystical tract on the Life of resignation and content as observed by the Prophet the Sahabis and others

Beginning —

اللهم ربنا لسلوك طريق الانعام حدثنا عن الربيع و الركل و السداع

\*  
الحمد لله

It would appear from the preface that Abd ul Haq translated this treatise from the Arabic original of Ahmad bin Ibrahim ul Wasiti ul Hizami who with his full name Ahmad bin Ibrahim bin Abd ur Rahman ul Wasiti ul Hanbali Imad ud Din Abul Abbas bin ul Arif ul Hizami was born in A H 640 = A D 1242 and died A H 711 = A D 1311 (see Brock n p 107 where some of his works are noticed See also Berhn Nos 9566 and 9567)

The full title of the work is الكمال الابدی باخبار العرف المحمدی

No. 2235.

قرع الاسماع

QAR' UL-ASMÂ'.

A legal discussion on the difference of opinion in respect of song and music generally prevalent among some classes of Sûfis and Darwîshes.

Beginning

اللهم باسمك ، انتدئ ، و بك اتمم مسئلة سماع درد مسايح طريقه ،  
فدس الله اسرارهم ألح \*

The full title of the work is فرع الاداء باحتلاف افوال السماع و احوالهم  
من السماع

The author mentions legal opinions in respect of song and music, and points out the difference of opinion among the Sûfis on this question

No. 2236.

نسليّة المصاب

'ĪSALLIYA'Ī UL-MASÂB.

A treatise on the fruits of patience and endurance under adverse circumstances

Beginning

مدد ، مر حدايرا عر و علا بر نعمتهاي وي دروني و بروني و شكر  
دردگاه رحمة ، وي ألح \*

The full title of the work is نسليّة المصاب لذيّل الاحر و الثواب

V

foll 110<sup>b</sup>-117<sup>a</sup>

No 2237

إيراد العبارات الفصيحة

## IRÂD UL-'IBÂRÂT UL-FASÎHAH

الدين الاسلامي الحديث النبوي الشريفة

Beginning —

قال رسول الله صلى الله عليه وسلم الدين النصيحة اللهم \*

أول العبارات الفصيحة في شرح قول الله في سورة  
السلام الدين الاسلامي

VI

foll 118<sup>b</sup>-155

No 2238

إصال المرید الى المراد

## ÎSÂL UL-MURÎD IL-AL-MURÂD

A treatise on the rules and regulations of prayers and invocations  
(أوراد وادكا)

Beginning —

الحمد لله الذي جعل الأوراد رسالة الى منزل التوابع و سدا لربع  
الدخاب اللهم \*

In the preface the author says that the tract deals especially with those rules and regulations that were personally observed by him and that they were taken from the practice of the Qadiri order of the Sufis to which he himself belonged as well as from other sources

The work with its full title إصال المرید الى المراد في بيان فوائدها consists of thirty *Fasl* الأوراد والأحكام

The following autograph note of the author appears on the title page —

هذه سبع رسائل تاليف العبد الحقير أصعب عباده الله العبد  
عبد الحق أس ، الدين الدهلوي عفى عني عما \*

After the above note the author in his own handwriting gives a list of seven treatises as included in the volume One of

these, entitled *تكميل الايمان و تقوية الايقان*, is, however, wanting, and in respect of this the author notes thus 'At present it is not extant in this volume' این درین مجموعه بالفعل داخل نیست.

The assertion that the above notes and the list of the treatises are in the handwriting of the author, is supported by a contemporary note of one Mu'in ud-Din Ahmad, an Amîr of Shâh Jahân's time. In this note, dated A.H. 1050=A.D. 1640, Mu'in says that when he was appointed the Bakhshî and chronicler of Ajmîr by Shâh Jahân, he happened to visit Dîhlî, where he purchased these treatises from a book-seller. As he had an earnest longing for studying the compositions of Shaykh 'Abd ul-Haq, he was highly pleased with 'this unexpected wealth', and that very day he went to the Shaykh and showed him the treatises. It then became clear to him that all the treatises were corrected by the Shaykh himself, and that the account of the treatises given on the title-page was also in his handwriting. Mu'in then adds, 'The possession of these filled me with joy and ecstasy.'

The note runs thus

کمتربین ہندوگان معین الدین احمد را ہندوگانہ ہندوگان حصرت  
 صاحبقرانی بخندہ ، بخشیدگری و رافعہ نویسی احمدیہ سرافرار، فرمودہ  
 بودہد عدور ہدار الملک دہلی رافع شد و از صحابہ ، این رسائل انتباع نمود  
 و چون شوق تمام مطالعہ مصنفات حقایق آگاہ شد عدد الحسن داشتہ ،  
 وزود این نعمت ، عدوت مبرورہ ، را معتتم دانستہ ہمانروز بخندہ ، شیخ مذکور  
 سلمہ اللہ تعالی رفته رسائل دایستان نمود - طاهر شد کہ ہمگی این رسائل  
 تصحیح بخط شریفہ ، ایسان یافتہ ادد و انچہ در سہ ، کتاب تعصیل رسالہا  
 مرموم گستہ در خط ایسانہ ، - و سرور و انتہجہ ، بتملکہا شد ۱۰۵۰  
 ہجری ندوی \*

Corrections and marginal notes by the author are found in many places. There are also some other marginal notes due to a later hand.

All the treatises are written in fair Nasta'liq by one scribe, who gives his name as گدائی at the end of the last treatise.

Dated 9 Jumâdâ I, A.H. 1015

(14)

(Nos 2239-2244)

foll 147 lines 15-17 size  $9\frac{1}{2} \times 6\frac{1}{2}$   $7 \times 4$ 

A collection of six treatises as follows

I

foll 1<sup>a</sup>-27<sup>b</sup>

No 2239

(رسالة نجوم)

## (RISÂLAH-I NUJÛM)

A fragment of an astrological work treating of the positions and motions of the planets and their influence on human and terrestrial affairs

The planets are represented by diagrams

It is impossible to say how many folios are missing from the beginning and end as well as from other places of the treatise

It opens abruptly thus —

انها اسد الماكن الرطبة المعدل الطيف الفطره الحسنة الح \*

II

foll 28<sup>b</sup>-33<sup>b</sup>

No 2240

نسخة توارىخ

## NUSKHAH-I TAWÂRÎKH

A short account of the Persian invasions of India from the earliest times to Timur without title or author's name

Beginning —

مواقى سدر معبرة دواعى كه لسكر ايران نسبه هدد امدت  
ان مقام به انكار و احصا الح \*

- 1 Invasion by Gurshasp in the time of Maharaj bin Kishan bin Yurab
- 2 By Sam bin Nariman in the time of Kesu Raj son of Maharaj
- 3 By Rustam in the time of Iruz Rai son of Kesu
- 4 By Alexander in the time of Fur در
- 5 By Ardshir in the time of Junab sister of Fur
- 6 By Bahram Gur in the time of Bardo



دُأب چهارم د گوشه \*

دُأب پنجم د براده \*

دُأب ششم د احوال صرف \*

Written in ordinary Ta liq

Not dated 19th century

IV

foli 10<sup>b</sup>-50<sup>b</sup>

Arabic

No 2242

( رساله رمل )

# (RISÂLAH-I RAML)

An Arabic treatise on geomancy with an interlinear paraphrase in Persian without the author's name

Beginning —

اذا ا- مع العنص الداخل

بُأب اجتماع العنص الداخل

د دلایل الخ \*

مع العنص

The treatise seems to be a portion of a larger work.

V

foli 52<sup>b</sup>-127<sup>b</sup>

No 2243

رسال المرام

# TIBYÂN UL-MARÂM

A treatise upholding the opinion that the recitation of the first Surah of the Quran ( الفاتحة ) behind the Imam at the time of the daily congregational prayers is unlawful written in refutation of the belief that the recitation is lawful

Author Muharamad Mu in Lahi haww محمد معصوم لکهنوی

Beginning —

الحمد لله كما هو اهله و الصلوة و السلام كما \*



The latest authority quoted by the author is *Shâh 'Abd ul 'Azîz Dihlawî*, who died in A H 1239=A D 1823 (see fol 120<sup>a</sup>)

In a note on fol 128<sup>r</sup> the author says that he sent this treatise to the great scholar *Muhammad Haydar* for opinion, and that he, after highly praising it, assigned two titles to it, viz (1) *براهين فاطمه في عدم فراه العائنه* and (2) *دمل الخطاب في عدم فراه ام الكتاب*

There are several notes by others in praise of the work

The full title of the work, given at the beginning, is *تبيان المرام في عدم القراه حلف الامام*

Written in ordinary *Ta'liq*

Not dated, 19th century

VI

fol 130<sup>r</sup>-147<sup>b</sup>

No. 2244.

(رسالة صدييه)

## (RISÂLAH-I SAYDIYAH.)

A treatise on legal precepts relating to animals as to their being lawful or unlawful to be eaten

Beginning

الحمد لله الذي احل الطيبات و حرم الخبيثات و الاموات و التحيه

على رسوله الخ \*

According to a note on fol 51<sup>b</sup> the treatise is a commentary on the *Risâlah-i Saydiyyah* of *Nawawî* شرح رسالة صدييه امام نووى The name of the commentator is not given

*Nawawî* with his full name *Muhvî ud-Dîn Abû Zakariyâ Yahyâ bin Sharaf ul-Hizâmî un-Nawawî*, better known as *Imâm Nawawî* معلى الدين ابو زكريا يحيى بن شرف الحرامى النووى المعروف بامام نووى, was born in *Muharram*, A H 631=A D 1233, at *Nawâ* in *Damascus*, and died, 24 *Rajab*, A H 676=A D 1278 See *Brock*, 1, p 394, where the works of this great author are enumerated

The arrangement is that the name of an animal is given first in Arabic, and then its Persian and Hindi equivalents, followed by a short description of the animal and its qualities and characteristics, after which the legal opinion of the four *Imâms* in respect of its being lawful or unlawful to eat it is given under the word *الحكم*, then follows the medicinal properties and use of the animal

The tract is incomplete and breaks off with the words

\* شمه معال الى وبتك ١٢ دالشد

Written in a careless and hasty Ta liq with numerous corrections additions and notes all of which suggest that the tract is a rough draft of the commentator

Not dated 19th century

The MS is in a damaged condition

(15)

(Nos 2245-2250)

fol 324 lines 19 size  $12\frac{1}{2} \times 9\frac{1}{2}$   $9\frac{1}{2} \times 6\frac{1}{2}$

A collection of the prose and poetical works of Qasim Ali Khan Afiridi قاسم علی خان آفریدی

The earlier portion of the volume contains a useful and interesting history of the Afiridi tribe of the Afgan clan together with a detailed account of the author's ancestors and of himself

From this account we learn that his grandfather Nizam Khan died in A H 1140 = A D 1732 (see fol 7<sup>b</sup>). His father Barhan Khan a man of learning died on Tuesday 17 Jumada I A H 1194 = A D 1780 at the age of sixty five (see fol 11 102<sup>b</sup>). While referring to an incident which took place in A H 1187 = A D 1773 the author says that he was four years old at that time. Consequently he must have been born in A H 1183 = A D 1769. This date is confirmed by a versified chronogram on fol 102<sup>b</sup> in which the more precise date of his birth is given as Monday 20 Rajab A H 1183 = A D 1769. Most of his ancestors who emigrated to India and settled in different places played important parts in the history of the reigns of Aurangzeb and his successors while the author himself took an active part in most of the events narrated by him. It would appear from his narrative that he led an unsettled life. He had from time to time some temporary employment until in Dulqa d A H 1222 (December 1807) he was appointed Superintendent of the prison house Criminal Court Farrukhabad and later on in Rabi II A H 1223 (June 1808) of that of the Civil Court of the same district (see fol 51<sup>b</sup>). On fol 50<sup>b</sup> the author enumerates his six works (all of which are extant in the present volume) and says that if time and health permit he will compose some more.

According to a note on fol 58<sup>b</sup> Afiridi died on Monday morning 15 Jumada I A H 1241 = A D 1825.

I.

fol 1-58<sup>b</sup>.

No. 2245.

رساله آفریدی

## RISÂLAH-I ÂFIRÎDÎ.

A genealogical account of the Afgân clan particularly the pedigree of the Âfirîdî tribe

Beginning

حمد وافر مر صانع را سرا سه - که اشکار مکنونات عالم و مصدوعات

الح ×

The author says in the preface that, his ancestors having settled in different parts of India, and having left here many descendants who were totally ignorant of their pedigree, and had to encounter great difficulties in ascertaining the family connections at the time of marriage and on other occasions, and as almost all of them had forgotten their mother-tongue Pushtû, he thought it desirable to write a detailed genealogical account of his ancestors in easy Persian for the guidance and information of his relatives and tribesmen

It may be remarked that besides the genealogical account of the Âfirîdîs the author narrates all the events connected with his life, and deals at sufficient length with the internal condition of the country in his time, and with all the other historical events, such as wars, treaties, etc etc, which took place in his time

He divided the work into twenty-one *Bâb*, which he completed in Jumâdâ I, A H 1222=A D 1807 (see fol 51<sup>a</sup>) Subsequently he added one more *Bâb* in A H 1225=A D 1810 (see fol 57<sup>b</sup>), and again, after fourteen years, added one more This last one was completed in A H 1239=A D 1823, which is the last date found in that *Bâb* (see fol 58<sup>v</sup>)

## Contents

*Bâb* I Origin and history of the tribe called ساطان حیل, fol 2<sup>a</sup>

*Bâb* II History of Alf Khân, the great-grandfather of the author His emigration to India, fol 3<sup>a</sup>

*Bâb* III Children of Fath Khân and Mîr Khân, brothers of the author's grandfather, fol 5<sup>a</sup>

*Bâb* IV Children of Jahân Khân, brother of the author's grandfather, fol 5<sup>b</sup>

- Bab V* Children of Niknam Khan Afiridi the grandfather of the author fol 6<sup>b</sup>
- Bab VI* Death of the author's grandfather and father and other connected events history of Nawwab Ahmad Khan Bahadur Galib Jang and Nawwab Muzaffar Jang fol 7<sup>a</sup>
- Bab VII* Author's life immediately after the death of his father his benefactors Muhammad Sa'id Khan and Abdur Rahman Khan Qandahari fol 11
- Bab VIII* Dissension in the *risalah* of Muhammad Sa'id Khan Qandahari the author joins the *risalah* of Mirza Ata Beg Khan but returns again to the *risalah* of Muhammad Sa'id Khan arrival of Ahd ur Rahman Khan from the Deccan fol 12<sup>a</sup>
- Bab IX* The author and his family settle in Farrukhabad history of Nawwab Sa'adat Ali Khan terms of the agreement between the Nawwab and the English fol 13<sup>b</sup>
- Bab X* History of Nawwah Wazir Ali Khan Bahadur who after killing Mr Cherry seeks shelter from the Rajah of Jaipur (Partab Singh) who arrests him and makes him over to the English his trial at Calcutta fol 16<sup>b</sup>
- Bab XI* Nawwab Sa'adat Ali Khan raised to the *masnad* terms of his treaty with the English the author's resignation of the service and his journey to Surat his visit to Agra his tour of the Taj etc etc fol 18<sup>a</sup>
- Bab XII* Account of Burhanpur and the fort of Asir continuation of the author's journey to Surat account of the fort of Barbar etc fol 26
- Bab XIII* The author's arrival at the Court of Maharajah Jaswant Rao Holkar from whom he receives *Khilat* and rewards other connected events fol 29<sup>b</sup>
- Bab XIV* The author's resignation of the service of the Maharajah release of Khandi Rao the brother's son of the Maharajah defeat of Daulat Rao Sindhyab and Raghuji Bhonslah by the English at Khandis fol 31<sup>t</sup>
- Bab XV* Account of Nawwab Amir Khan Bahadur and his troops his title fol 33
- Bab XVI* The author's service under Amir Khan he meets Holkar's troops with Amanat Khan account of the battle between Holkar and the English and the defeat of the latter the author's return to his home at Farrukhabad fol 35<sup>b</sup>

*Bâb XVII* The author's journey to Mâlwah where he joins Nawwâb Amîr Khân, the Nawwâb meets Holkar at Bharat-pûr, fol 38<sup>a</sup>

*Bâb XVIII* Defeat of Amîr Khân by the English at Afdal Garh, the author's return to Farrukhâbâd, fol 39<sup>b</sup>

*Bâb XIX* Treaty between the English and the Mahârâjahs Jaswant Râo Holkar, Daulat Râo Sindhiyah and Raghûjî Bhonslah, terms of the treaty, fol 41<sup>a</sup>

*Bâb XX* The author's service under Mîr Ja'far Māsîh, fol 46<sup>b</sup>

*Bâb XXI* Account of the author's relatives who were alive at the time of writing this work, fol 49<sup>a</sup>

*Bâb XXII* Account of the death of the author's brother A'zam 'Alî Khân, comments on Sûfism, fol. 51<sup>a</sup>

*Bâb XXIII* This *Bâb*, which the author added fourteen years after the completion of the twenty-second *Bâb*, contains an account of the author's relatives about whom he had meanwhile collected information, fol 57<sup>b</sup>.

II

foll. 60<sup>b</sup>-71<sup>a</sup>.

No. 2246.

سقاء ، آفریدی

## SHIFÂ'A'I'-I ÂFIRÎDÎ.

Persian Qasîdahs and Gazals, forty-one in all, in praise of the Prophet, the Imâms and eminent *Shaykhs*, without any order

Beginning

بسم الله ، در هجاء حاء م كان الله  
هم ا ح ا اوسه ، بار آن الله

III

foll 72<sup>b</sup>-178<sup>a</sup>

No. 2247.

دیوان ہندی

## DÎWÂN-I HINDÎ.

The Hindî Dîwân of Âfirîdî, consisting of Gazals in alphabetical order, intermixed with some Persian Gazals

Beginning —

کربا ہوں سدا شکر ادا ناک خدا کا الح \*  
 —

According to the concluding verse the *Diwan* was completed in  
 Rajab A H 1216 = A D 1801 for which year the word *عمر* forms a  
 chronogram

IV •

fol 179<sup>b</sup>–207<sup>a</sup>

No 2248

افریدی نامہ

# ĀFIRĪDĪ NĀMAH

A vocabulary of Persian Pushtu Kashmiri English and Hindi  
 words

Beginning —

افریدی سدا کی سدا کرمہ کری اسد سدا گناہی \*

V

fol 208<sup>b</sup>–320<sup>b</sup>

No 2249

دیوان بستو

# DĪWĀN-I PUSHTŪ

Āfiridī's Pushtu *Diwan* arranged in alphabetical order

Beginning —

حق مالک دد و جہاں دی رب حما الح \*

VI

fol 320<sup>b</sup>–324<sup>b</sup>

No 2250

حواب نامہ

# KHWAB NĀMAH

The Book of Dreams in Pushtu consisting of poems in the  
 form of *Mustazad*

VOL XXI

L

Beginning

تاسی آوری مومنان اهل دین اسم \*

The author adopts the *takhallus* both of Qâsim Ali and Âfirîdî also Afrîdî

The MS, written in ordinary Ta'liq, contains numerous additions and marginal notes written in the same hand as the text. The seal of the author bearing the inscription قاسم علي حان افريدی, and dated A.H. 1191, is found in several places. Most probably the MS is an autograph copy of the author.

(16)

(Nos 2251-2256.)

fol 63, lines 14, size  $8\frac{1}{2} \times 5$ ,  $6 \times 3$ .

A collection of six poetical tracts

I.

fol 1<sup>b</sup>.2<sup>a</sup>

No. 2251.

(رسالة صلوة)

(RISÂLAH-I SALÂ'Î.)

A versified legal tract dealing with the fundamentals and principles of faith, purification and prayer, denoted by abbreviations

Neither the author's name, nor the title of the work, is given in the text

Beginning

ربیباد ایمان و جوئی

مکرج بدان تا شوی معتد ر

There are thirteen verses in all, and the second part of each verse contains the abbreviation. These abbreviations, explained in the following treatise (No 2252), relate mostly to the principles and observances connected with ablution and the daily prayer.

II

foll 2<sup>b</sup>-7<sup>b</sup>

No 2252

(شرح رساله صلوة)

## (SHARH-I RISÂLAH-I SALÂT)

A versified commentary upon the preceding treatise

Author Muhammad Amin Naqshbandi محمد امین

The commentary is introduced by a short preface in prose

Beginning —

حمد معتمد و سلسلہ معتمد مدسی باسناد بنار درگاه صانعی

الحج \*

In the preface the author referring to the preceding treatise says that prior to writing this commentary he happened to see the verses of the treatise consisting of mere abbreviations. As these abbreviations were too difficult to be understood and as at the same time they related to the most important points of Muhammadan law he thought it necessary to explain them by writing a commentary.

The first abbreviation کبرج relating to the fundamental principles of faith is explained thus —

کتاب آمد کتابت ار کلمه

هشتم اصل عبارت ار کلمه

توین یعنی دمار آمد فرض

را از کو بر توین توین فرض

را بود درگاه مه رمه ان

حارج است حوش را برسان

III

foll 8<sup>b</sup>-17<sup>b</sup>

No 2253

(رساله کلام)

## (RISÂLAH-I KALÂM)

A theological tract treating of the existence unity and attributes of God the angels the prophets fate destiny death the day of resurrection etc etc



The name of the author is not given, but he is probably no other than Muḥammad Amîn, the author of the preceding tract.

Beginning

بعد حمد جدا و بعد رسول  
سندو این نکته را سمع فحول

IV

, foll 17<sup>b</sup>-37<sup>a</sup>

No. 2254.

ضروری  
DURÛRÎ.

A tract on purification, prayer and fasting, by the same Muḥammad Amîn Naqshbandî.

Beginning

حمد حق را که میتواند گفت  
در وصف که میتواند گفت

The author's name, امین, appears on fol. 18<sup>a</sup> as well as in the concluding lines, fol 37<sup>a</sup>

The work consists of three *Kitâb* and a *Khâtimah*, as follows —

- 1 کتاب طهارة The Book of Purification, in ten *Bâb*, fol 19<sup>a</sup>
2. کتاب صلوٰۃ The Book of Prayer, in eleven *Bâb*, fol 23<sup>a</sup>
- 3 کتاب صوم . The Book of Fasting, in four *Bâb*, fol 33<sup>a</sup>.

*Khâtimah*, on legal opinions relating to the new moon that becomes visible on the last day of the Ramadân, fol 36<sup>a</sup>

The title of the work, ضروری, and the author's name, امین, appear thus in the concluding lines

شکر لله که شد کتاب ته ام  
چون ضروری شد در ضروری نام  
ار توای و اری مس ایل دی ن  
التم اس دعاسه و هم ر امید ن

V

fol 37<sup>b</sup>-52<sup>a</sup>

No 2255

نظم الآلى

## NAZM UL-LA'ÂLÎ

A tract on theology treating of God His attributes the soul the prophets Muhammad his miracles and his ascension to heaven the Quran the early Caliphs and the Ahl i Bayt the angels the Jinn and Satan death the day of resurrection etc etc

Author Afdal اصل

Beginning —

اندا کردم تمام ناک خو

کوسب رحمن و رحم و ما خلق

The name of the author appears thus in a verse at the beginning —

ار دعای خیر ماری نا محبت

رحم کن بر اfdal مسکن عرب

The author seems to be a disciple of Muhammad Amin\* the author of the preceding treatises who is introduced here thus —

طبع علم حصص شیخ امین

The date of composition A H 1092 = A D 1681 is expressed by the title (see fol 37<sup>b</sup>) —

نام و تاریخش خو حسنم گفت بد

ردن گریه م الآلى ای شعر

VI

fol 52<sup>a</sup>-62

No 2256

اسماء الهی

## ASMÂ-I ILÂHÎ

The ninety names of God

Beginning —

اندا کردم ناسه او خدا

کان نباشد عن داب و بی خدا

The names, given in verses, are followed by a versified commentary dealing with their peculiarities and effects and with directions for their use

All the treatises in the volume are written in fair Nasta'liq by one and the same scribe.

Not dated, 18th century

(17) (Nos 2257-2262) ,

fol 106, lines (different), size  $9 \times 6\frac{1}{2}$ ,  $7 \times 3\frac{1}{2}$

A collection of six treatises

I fol 1<sup>a</sup>-19<sup>b</sup>

No. 2257.

دیباجہ دیوان عالی

DÎBÂCHAH-I DÎWÂN-I 'ÂLÎ.

Prose preface to his Dîwân by Nî'mat Khân 'Âlî See Nos. 370-(I), 878-(II); 1098-(LXVIII), etc

Beginning as usual

عبار افرای بعد سخن الحج \*

II fol 19<sup>b</sup>-72<sup>b</sup>.

No. 2258.

وقایع حدر آباد

WAQÂ'I-I HAYDARÂBÂD.

The popular satirical account of the siege of Haydarâbâd by the same Nî'mat Khân 'Âlî, copies of which have been repeatedly mentioned in this catalogue See Nos 370-(IV), 371-(fol 272<sup>a</sup>), 878-(VI), 1098-(LXVIII), etc

Beginning as usual

درمکه مدرس کساء ، صاج الحج \*

The colophon fol 72<sup>b</sup> is dated Tuesday 29 Shawwal A H 1222

The Waqī' is followed by a Qaṣīdah of Hafiz in praise of Ali  
found also in MS No 157 fol 7 beginning on fol 73<sup>a</sup> —

ان کلس باع وفا ان سر سنان معا الح \*

III

fol 74<sup>b</sup>-78<sup>b</sup>

No 2259

محکم طعرا

## MUKHAMMAS-I TUGRÂ

A long *Mukhammas* of sixty one *Band* in praise of Ali by Mulla Tugra of Mashhad (d c A H 1078=A D 1667) who has been mentioned in connection with his *Kulhiyat* under No 333 where the present *Mukhammas* is found on fol 365<sup>b</sup> (margin)

Beginning —

حکم آر دیاں حالی اکثر کدد علی      مدح سندرہ حویٰ احقر کدد علی  
افاق را بہر مسخر کدد علی      وہاں مدح سہ حاور کدد علی  
بی حیرت کار سمر کدد علی

IV

fol 78<sup>b</sup>

No 2260

شمس المناقب

## SHAMS UL-MANÂQIB

A long *Qaṣīdah* of one hundred and fifty three verses by Mir Mu'izz ud Din Fīrat (d A H 1106=A D 1694) who has been mentioned in connection with his *Diwān* No 355 which begins with this very *Qaṣīdah*

Beginning —

شمار سور گرتہ رام عجب مدار  
در گوش بندہ کہ بہدار عجب ورکار

The title *شمس المناقب* appears thus in the concluding verse —

شمس المناقب لب امد ر اہل طبع  
حور ناب انی قصدہ د افاق اہل

The colophon fol 84<sup>a</sup> is dated 5 Dulqa d A H 1222

The above is followed by a Qaṣidah of 'Urfi, beginning thus.—

شادی، مذاق چیس- مجلس غم داشتن الح \*

V.

fol 85<sup>a</sup>-95<sup>a</sup>.

No. 2261.

نان و حلوا

NÂN WA HALWÂ.

The well-known poem on the ascetic life by Bahâ ud-Din 'Âmulî  
(d A H 1030=A D 1621) See No. 291

Beginning with the Arabic preface

الحمد لله على اوصاله و الصاوة و السلام على اشرو ، الخلائق الح \*

The poem itself begins thus on fol 85<sup>b</sup>

اینا اللہی عن العمد التمدیم الح \*

The colophon, fol 95<sup>a</sup>, is dated 14 Dūlqa'd, A H. 1222

VI.

fol 96<sup>a</sup>-106<sup>b</sup>.

No. 2262.

معراج الخیال

MI'RÂJ UL-KHAYÂL.

The well-known erotic poem by Mullâ 'Alî Ridâ, who adopted the *takhallus* Tajallî, and who died in A H 1088=A D 1677 See Nos 1094-(X), 1100-(XII), etc

Beginning as usual

در سرم دیگر همای عشق یار \*

The colophon, fol 106<sup>b</sup>, is dated 17 Dūlqa'd, A H 1222

All the treatises in the volume are written in Nasta'liq by one and the same scribe

(18)

(Nos 2263-2267)

foli 59 lines 23 size  $9\frac{1}{4} \times 5$   $8 \times 3\frac{1}{2}$ 

A collection of five treatises

I

foli 1<sup>b</sup>-30<sup>b</sup>

No 2263

اورنگ نامہ

## AURANG NĀMAH

A history of the first five years of the reign of Aurangzib that is to say A H 1068-1073=A D 1657-1662

Author Mir Ashari Aqil Khan Razi میر عسکری عادل خان رازی

Beginning —

امو المظفر محیی الدین محمد اورنگ زیب بہادر عالمگد بادشاہ  
عاری ان مطب ملک سلطنت و جہانداری مرکز دائرہ عظمی و جہانداری  
الحم \*

The author has already been mentioned in connection with his mystical Masnawī Muraqqa under No 361

In the subscription the work is called اورنگ نامہ It is variously known as حالات عالمگیری وواع عالمگیری - واعاء عالمگیری ظفر نامہ عالمگیری etc The work is described in Rieu i p 265 comp ii p 699 and iii pp 905 and 1083 See also Ette Ind Office Lib Cat Nos 345 346 A S B Cat No 159 J N Sarkar Hist of Aurangzib vol ii p 302

The history is brought down to the illness of Aurangzib and his recovery in Safar A H 1073=A D 1662

It ends with a short notice of the death and burial of Shah Jahan A H 1076=A D 1665

The colophon dated 17 Sha ban the twenty ninth regnal year of Shah Alam (A H 1202=A D 1787) runs thus —

نما سد کذاب اورنگ نامہ بخط محیی الدین محمد سرانی مسطورہ رانی  
بداربع ہجری ۱۲۰۲ سنہ ۲۹ سالہ عالم بادشاہ عاری دوس  
شام بحریر دوس \*

The above is followed by a Qaṣīdah of 'Urfi, beginning thus

شادی عشاق چیست ، مجلس عم داشتن الح \*

V

fol. 85<sup>a</sup>-95<sup>a</sup>.

No. 2261.

نان و -اوا

NÂN WA ḤALWÂ.

The well-known poem on the ascetic life by Bahâ ud-Dîn 'Âmulî  
(d A H 1030=A D 1621) See No 291

Beginning with the Arabic preface

الحمد لله على اوصاله و الصلوة و السلام على انبر ، الخلايق الح \*

The poem itself begins thus on fol 85<sup>b</sup>

ايضا اللهى عن العمد العديم الح \*

The colophon, fol 95<sup>a</sup>, is dated 14 Dulqa'd, A H 1222

VI.

fol 96<sup>a</sup>-106<sup>b</sup>.

No. 2262.

معراج الخيال

MI'RÂJ UL-KHAYÂL.

The well-known erotic poem by Mullâ 'Alî Ridâ, who adopted the *takhallus* Tajallî, and who died in A H 1088=A D 1677 See Nos 1094-(X), 1100-(XII), etc

Beginning as usual

در سرم ديگر همای عشق يار \*

The colophon, fol. 106<sup>b</sup>, is dated 17 Dulqa'd, A H 1222.

All the treatises in the volume are written in Nasta'liq by one and the same scribe

(18)

(Nos 2263-2267)

fol 59 lines 23 size  $9\frac{1}{4} \times 5$   $8 \times 3\frac{1}{4}$ 

A collection of five treatises

I

fol 1<sup>b</sup>-30<sup>b</sup>

No 2263

اورنگ نامہ

## AURANG NĀMAH

A history of the first five years of the reign of Aurangzib that is to say A H 1068-1073=A D 1657-1662

Author Mir Askari Aqil Khan Razi میر عسکری عادل خان رازی  
Beginning —

ابوالمظفر محیی الدین محمد اورنگ زیب بہادر عالمگیر بادشاہ  
عاری ان مطب ملک سلطان و جہانگیری مرکز داندہ عظمی و جہانگیری  
الصح \*

The author has already been mentioned in connection with his mystical Maṣnawī Muragga under No 361

In the subscription the work is called اورنگ نامہ It is variously known as حالات عالمگیری و فایع عالمگیری و اذعان عالمگیری - طبع نامہ عالمگیری etc The work is described in Rieu i p 265 comp ii p 699 and iii pp 905 and 1083 See also Ethé Ind Office Lib Cat Nos 345 346 A S B Cat No 159 J N Sarkar Hist of Aurangzib vol ii p 302

The history is brought down to the illness of Aurangzib and his recovery in Safar A H 1073=A D 1662

It ends with a short notice of the death and burial of Shah Jahan A H 1076=A D 1665

The colophon dated 17 Sha ban the twenty ninth regnal year of Shah Alam (A H 1202=A D 1787) runs thus —

تمام شد کتاب اورنگ نامہ بخط علمی عہدہ سرای ۱۲۰۲ ہجری  
مدارج ہجری ۱۱۰۲ ہجری ۲۹ شہ عالم بادشاہ عاری دوس  
شام بحرہ دوس \*



## II

foll. 31<sup>b</sup>-41<sup>b</sup>.

No. 2264.

( پند نامه )

## (PAND NÂMAH.)

A mystical tract on the spiritual life and other Sûfic matters

Beginning

بدان ای عزیز که راه طالبان حقائق احدیہ ، سہ قسم اسے ، الحج \*

Neither the author's name nor the title of the work is given in the text, but in the colophon the treatise is called پند نامه . The work is based, for the most part, on the sayings of eminent saints, such as, Shiblî, Abû Sa'îd Abul K̲hayr, Ibrâhîm Adham, 'Abd Ullah Ansârî, Hasan Basrî, Nizâm ud-Dîn Auliya, etc. The latest authority quoted by the author is the Tafsîr-ı Husaynî (see fol 36<sup>a</sup>) of Husayn Wâ'iz Kâshîfî, composed in A H 899=A D 1494. The author repeatedly refers to a work الاسرار کسے (see foll 37<sup>a</sup>, 39<sup>b</sup>, etc.), under which title more than a dozen works are noticed by Hâj K̲hal, and it is difficult to say which of these our author means

## III

foll 41<sup>b</sup>-46<sup>a</sup>

No. 2265.

( ملحا )

## (MUNÂJÂ'Î.)

Another mystical tract, without title or author's name

Beginning

هر سو که مندرگرم ظهور تسمه ، و بهر دره که رو می آورم دور تو الحج \*

The treatise consists of short invocatory sentences

## IV

foll 46<sup>b</sup>-55<sup>a</sup>

No. 2266.

گیاں مالا

## GYÂN, MÂLÂ.

A Persian translation of the Hindî work گیاں مالا Translator  
'Abd Ullah عبد الله

Beginning —

مباحث حضرت فادر دکتور بی سعده و بی دمن که از فطره اب  
عالم گویا گویا از اسده \*

In the beginning the translator says that he translated the work from a Hindi original گویا مالا for the benefit and information of the general public. He further adds that he gave the title of نصاب العلاق to his translation. In the colophon fol 55<sup>a</sup> the title is given thus —

تمام سد گویا مالا که دریا مناک سرینس حو نه ارحی  
فرموده نایب داس و هدم سعده ۲۹ دکتور داس \*

The work consists of admonitions delivered by Sri Krishna to Arjun

V

fol 55<sup>b</sup>-59<sup>b</sup>

No 2267

سوال ر جواب لعل داس و دارا سکوة

# SUWÂL WA JAWÂB-I LA'L DÂS WA DARÂ SHUKÛH

A copy of the conversations between La l Das and Dara Shukuh  
See No 1454

This is only an abstract of the dialogue and the arrangement here differs from No 1454

The present copy begins thus —

حمد و ثنای دعد مر ارد بی همد و دنی که حواش اوردس

داس \*

All the treatises in the volume are written for the most part diagonally in Nīm Shikastah by one and the same scribe رای در در the twenty ninth regnal year of Shih Alam. The colophon at the end of the last treatise runs thus —

نایب عره مصان المعارک سده ۲۹ ساه سالم نادمه عاری نبط ندد  
درگاه مفسکه رای نوبت نک داس زر نادمه د دارالکلافه شاکهان  
اناد و لمی گس \*

(19)

(Nos 2268-2272 )

foll 60, lines 15-17, size 10×6, 7×3½

A collection of the prose and poetical works, entitled مقصد البلاغة Maqṣad ul-Balâgat, of Muhammad Sa'îd, poetically styled Hasrat, of Patna, together with a small tract by Shâh Nûr ul-Haq of the same place. Hasrat has already been mentioned in connection with his Kuliyât, noticed under No 448.

I

foll 1<sup>b</sup>-8<sup>b</sup>

No. 2268.

غنية المفتقر

## GUNYA'I' UL-MUF'T' AQIR.

Hasrat's commentary upon the قصيدة لامية of Qâdî 'Abd ul-Muqtadîr. The full title of the commentary, given on the title-page, is شرح فارسي وقصيدة لامية عربية وامسى عدد المقتدر مسمى به عايد المفتقر الى حل لامية عدد المقتدر +

Beginning

الحمد لله رب العالمين و الصلوة و السلام على خير خلقه .....  
اما بعد منكريد و قد ر هد محمدان محمد سعيد بن واعظ على الحج \*

The author of the Arabic original, Qâdî 'Abd ul-Muqtadîr bin Qâdî Rukn ud-Dîn ush-Sharîhî ul-Kindî ud-Dihlawî المقدر فاصي عدد المقتدر, بن فاصي ركن الدين الشريحي الكندي الدهلوي, was the Khalifah of Shaykh Nasîr ud-Dîn Mahmûd Chirâg-i Dihlî (d A H 757 = A D 1356) and the teacher of Qâdî Shihâb ud-Dîn Daulatâbâdî (d A H 848 = A D 1444). He was a scholar and a Sûfî of great reputation, particularly well versed in Qasîdahs and Gazals. He died on the 26th of Muharram, A H 791 = A D 1388. His tomb and that of his father are on the south side of Haud-i Shamsî, near the tomb of Khwâjah Qutb ud-Dîn Bakhtyâr Kâkî (d A H 633 = A D 1235).

The author of the Akhbâr ul-Akhyâr, p 173, says that the work الصديقين, مضاف, written by a follower of 'Abd ul-Muqtadîr, and containing an account of the Chishtî Shaykhs, deals with the life, teachings and noble deeds of the Qâdî. See also Subhat ul-Marjân (Lib Copy, fol 70<sup>a</sup>).

The commentary itself begins thus on fol 2<sup>a</sup>.

يا سايق الظعن في الاسفار و الاصل ... .. دلائل اين و هجده  
ار بكر بسط اسـ الح \*

The date of completion of the commentary given at the end (fol 8<sup>b</sup>) is A H 1301 = A D 1883

II

fol 9<sup>b</sup>-13<sup>b</sup>

No 2269

ہفت بند نعت

## HAFT BAND-I NA'TIYAH

Seven stanzas in praise of the Prophet in imitation of the Haft Band of Kāshī (see Nos 1114-1116) by Hasrat

Beginning —

السلام لی اوامس مخلوق ک العالمین

السلام ای احر بنعمت می رمی

The date of completion given at the end (fol 13<sup>a</sup>) is Friday 23 Dulhijjah A H 1300 = A D 1882

The Haft Band is followed by some Qasidas, Gazals and Rubais occupying fol 14<sup>a</sup>-24

III

fol 24<sup>a</sup>-47<sup>b</sup>

No 2270

تواریخ

## TAWĀRIKH

Hasrat's chronograms consisting of *Tarīkh*s on the birth and death of his friends and relatives and of other events the dates of which range from A H 1287 to 1303 = A D 1870 to 1885

The first *Tarīkh* is on the death of Abd ul Hakim of Farangi Mahal (Lucknow) in A H 1287 = A D 1870

IV

foll 47<sup>b</sup>-57<sup>a</sup>

No. 2271.

رقعه

RUQA'Â'1'.

A collection of letters written by Hasrat to his friends, relatives and others, with answers from them. The first letter, written by him to his teacher Muhammad Salâmat Ullah, begins thus

نعر عرض حدام حضرت مرشدی و استادی ملکائی و ملادی الحج \*

The date of completion of the collection of Hasrat's works is expressed by the title مقصد البلاء, the numerical value of which is (A H ) 1303 = (A D ) 1885

The work contains numerous instructions and directions to the printers written on the margin, shewing that the copy was prepared for the press

Written in fair Nasta'liq

Not dated, 19th century

V

foll 58<sup>b</sup>-60<sup>b</sup>.

No 2272.

احوال امیر شاه الله

AḤWÂL-I AMÎR 'A'Î'Â ULLAH.

A short account of Amîr 'Atâ Ullah Ja'farî's emigration to Phulwârî, Patna, by Shâh Nûr ul-Haq, who, according to a statement on the title-page, received it from Tâj ul-'Ârifîn

مولفه مولوی شہ نور الحق و دس سرہ اس کے از حضرت تاج العارفین

رہی اللہ علیہ شہدہ بودہ جمع نمودہ \*

Beginning

سہ ۱ اوامہ ۱ و توطن آباء حضرت ہدی مرشدی تاج العارفین

و دس سرہ العزیز درین قصہ پہلوا ری الحج \*

x from the account given here that on the death  
1 Ja'farî, the Khalifah and successor of Shaykh  
Bâz Parrân a dispute on the question of the

succession arose between his heirs and successors in consequence of which his eldest son Shah Sa d Ullah Ja fari Zaynabi with his son Amir Ata Ullah left his native place Dihli and came to Bengal Sa d Ullah was killed by a Zamundar during the reign of Sher Shah and was buried at Salarpur Ata Ullah then came to Sahsaram where he enjoyed high favours from Sher Shah who made him his Wazir After Sher Shah's death Ata Ullah continued to hold the same post under Salim Shah On the death of Salim Shah his infant son of six months old was raised to the throne and Ata Ullah was appointed his guardian and Wazir The infant child was treacherously poisoned by his uncle Enraged at this base action Ata Ullah joined Humayun From him he received warm favours At this time Ata Ullah anxious to renounce the world wanted to have his son Muhammad Muzaffar appointed in his place when the latter died unexpectedly leaving three sons Thus afflicted Ata Ullah resigned the Imperial service and came to Phulwari where he settled with his wife and children Subsequently he served the emperor Akbar for a short time and when returning home he died on horseback at Muhibb Alipur His wife also died at the same time and they were buried side by side

The full title of the tract given on the title page is احوال امير عطاء الله حمفرى ربلى بيلوارى قدس الله سره

The treatise written in fair Nasta liq is in the handwriting of Muhammed Badr ud Din of Phulwari grandson of Shah Nur ul Haq the author This Badr ud Din a saint of great sanctity died on the 15th of Safar A H 1345

The following note by Badr ud Din appears on the title page —

اس ساله را نه باد مكرم و معظم جناب مولوى شاه محمد بدر الحق  
صاحب عنه بمردم كسى ا اينده از وره اس نيك جادان دعوى نود  
رغمه بندانه العدد ان لا محمد المدعو بدر الدين البيلوارى عفا  
الله عنه وعن اخلافه كما عن اسلافه \*

The colophon dated 9 Rajab A H 1298 runs thus —

بعل اس تذكرة بتاريخ نهم رجب روز سه سده سنه ۱۲۹۸ هجرى  
نخط حام بنده مسكن كه در اس برادران دى محمده بدر الدين بيلوارى  
محمد حمفرى ربلى عفا الله عنه وعن اخلافه كما عفا عن اسلافه بانام رسد  
مولفه حدى مولوى شاه نور الحق قدس سره \*

(20)

(Nos 2273-2276)

foll 158, lines 13, size 8½ × 6, 6 × 3½

A collection of four medical works

I

foll 1<sup>a</sup>-80<sup>a</sup>.

No. 2273.

راحت الإنسان

## RÂHA'Î UL-INSÂN.

A defective copy of a medical work, entitled in the colophon, fol 80<sup>a</sup>, راحت الإنسان, on the causes and symptoms of diseases and their treatment

The work is defective at the beginning, and opens at once with the fifth *Bâb*, thus —

باب پنجم در حدوث و علامت و علل و معالجات ممتل بر پنج  
وصل است - وصل اول در حدوث علامت و علل \*

The name of the author could not be traced, and the work ends with the twenty-fifth *Bâb* Each *Bâb* consists of several *Fasl*

The colophon is dated 5 *Sha'bân*, 1244 *Faṣlî* The work is followed by some formulas for the preparation of some compounds, occupying foll 80<sup>b</sup>-82<sup>a</sup>

Written in ordinary *Ta'liq*

II

foll 82<sup>b</sup>-140<sup>a</sup>

No. 2274.

مجزوء التدوي آدمي

## MUJARRAB U'Î-'Î ADÂWÎ-I ÂDMÎ.

A medical tract treating of simple medicaments for various diseases of the human body from the head downwards

Author Gulâm Mustafâ Bihârî علام مصطفی بهاری

Beginning

الحمد لله الشايع العلل الطاهرت و دواع الامراض الباطن الم \*

In the preface the author tells us that from the beginning of his youth he had carefully studied a vast number of medical works and

tracts written by eminent physicians of ancient and modern times and had thus gained a thorough knowledge and experience in the subject. He adds that some of his intimate friends who were interested in medicine requested him to write a work on the subject. Hence the composition.

According to the preface the author divided the work into fifty-two *Fasl* each devoted to a particular disease under which its remedies are given.

There is a lacuna after fol 137<sup>b</sup> and the latter part of the twenty-sixth *Fasl* the whole of *Fasl* twenty-seven to forty-five together with the earlier part of the forty-sixth are missing. There are also lacunae after fol 100 110 113 etc and the folios have been misplaced in several places. Again the work ends with the forty-seventh *Fasl* and the scribe states at the end that so much was extant in the copy from which it was copied but that several *Fasl* were wanting in that copy.

Written in ordinary Ta liq

Not dated 19th century

The above treatise is followed by extracts from a work entitled طب نوری containing some prescriptions for certain diseases with the following introductory heading علاج مضررات او طب نوری and occupying fol 142<sup>a</sup>-143<sup>b</sup>.

III

fol 146<sup>a</sup>-152

No 2275

برء الساعه

# BAR'US-SÂ'AT

A translation of Muhammad bin Zai'ariya's well-known medical tract برء الساعه on diseases that can be cured immediately.

The name of the translator is not given.

Beginning —

حدس گوید که حکیم کامل فیلسوف فاضل محمد دکنی الرازی نعمه الله که در مجلس ابو العباس بن عبد الله (که) یکی از درباران عصر بوده  
در بوم الحج \*

The author of the original work Abu Bakr Muhammad bin Zakariya ur Razi ابو بکر محمد بن زکریا الرازی known to Europe by the  
VOL XXI



name of Rhazes (he wrote it for the Wazîr Abul Qâsim bin 'Abd Ullah) was a most distinguished Arabian physician of the ancient time. In his early days he devoted himself to music and to the study of philosophy and Arabic poetry. Later on he applied his mind to the study of medicine, which he commenced at Bagdâd under 'Alî bin Rabbân ut-Tabarî. He soon established his fame as the most eminent physician of his age, and was placed in charge of the hospital of Ray, and, later on, of the 'Adudîyah hospital at Bagdâd. He died at Ray in A H 311 = A D 923 or, according to some, in A H 320 = A D 932. For further particulars of Râzî and his works, see Ibn Abî Usaybî'ah 1, pp 309-321, Târîkh al-Hukamâ by Ibn ul-Qiftî, pp 271-277, Ibn Khallikân (De Slane's translation), vol III, pp 311-314, Mukhtaşar ud-Duwal, pp 291-292, Brock, 1, p 233.

For copies of the Arabic original رء الساعه see Catalogue of this library, vol IV, p 13, Brit Mus, p 221<sup>a</sup>, Râmpûr Lib Cat, Nos 27-28, p 469, etc. See also Ahlwardt, Berlin Cat, No 6343, where the treatise is fully described.

The work consists of twenty-four short *Bâb*, each devoted to a disease under which the treatment is given.

Written in ordinary Ta'liq

Not dated, 19th century

IV

foll 152<sup>b</sup>-158<sup>a</sup>.

No. 2276.

مَجْرَبَاتُ غُلَامِ مُحْيِي الدِّينِ

# MUJARRABÂ'Î-GULÂM MUHYÎ UD-DÎN.

Another medical tract containing prescriptions and recipes for some particular diseases, extracted, according to the introductory heading اِستِخْرَاجُ اَمْرٍ مِنْ مَجْرَبَاتِ حَكِيمِ غُلَامِ مُحْيِي الدِّينِ, from the 'specifics' of Hakîm Gulâm Muhyî ud-Dîn.

Beginning —

اَطْرِبُ لِحَمِيٍّ هُوَ بَوَاسِرٌ وَفُلَعٌ نَادٍ اَنْ اَرِ مَجْرَبَاتِ كَثِيرِ الدَّعِ

اَسْمُهُ \* الح \*

Written in ordinary Ta'liq

Not dated, 19th century

(21)

(Nos 2277-2280)

foll 38 lines 15-17 size 8½ x 5½ 6½ x 2½

A collection of four treatises on calligraphy

I

foll 1<sup>a</sup>-15<sup>b</sup>

No 2277

رسم الخط

## RASM UL-KHAT

A versified tract on calligraphy

Author Mir Ali ul Katib poetically surnamed Majnun صد علی

الکاتب الی یاس بن معن

The treatise is defective at the beginning and opens abruptly with the following verse —

ملک با نسب حم راندم که بود اسب  
نه دین با گامش نه سکود اسب

The author whose poetical name Majnūn appears in several places (see foll 1<sup>a</sup> 3<sup>b</sup> 15<sup>b</sup>) has been mentioned in this catalogue vol II p 79. He states fol 2 that his father Mahmud ur Rafiqi was his teacher both in calligraphy and poetry. He further adds that the title رسم الخط forms a chronogram for the year (A H 940 = A D 1533) in which he wrote the tract but see Ricci II p 531 where a copy of the work is noticed and where the date of composition is given as A H 909 = A D 1503 which however is unacceptable. For another copy see As Soc Lib Cat No 1623 2. Another versified tract on the same subject entitled رساله وضع رسم و تعلی by the same Majnun is noticed in Ricci II p 532<sup>a</sup> No III and Ethé Bodl Lib Cat No 1370 see also Kraft p 5 No XII. Another of his tracts on calligraphy entitled سراد خط is noticed in Ethé Ind Office Lib Cat No 2931 and As Soc Lib Cat No 1623 1. He is also the author of a treatise entitled زار و زار see Ethé Ind Office Lib Cat No 2118 7.

The author dedicates the present work to Sultān Muzaffar

Written in ordinary Nasta liq

Dated Saturday 3 Rabī II A H 1141

## II

fol. 16<sup>b</sup>-26<sup>a</sup>

No. 2278.

رساله خوشنویسی

## RISÂLAH-I KHWUSHNAWÎSÎ.

A fragment of 'Abd Ullah us-Savvâfi's treatise on calligraphy  
See No 1076.

The preface is wanting, and the treatise opens abruptly thus —

اما بعد چنین گوید، مقرر این کتاب عند الله المیزوی الحج \*

corresponding to fol 2<sup>b</sup>, line 6 of No. 1076

The sections relating to paper, the preparation of the special kinds of ink, notices of eminent calligraphers, etc. etc, found in No 1076, are wanting here

Written in ordinary Ta'liq.

Not dated, 18th century.

## III.

fol. 28<sup>b</sup>-32<sup>b</sup>.

No. 2279.

(اعول خطوط)

## (USÛL-I KHUTÛ'Î).

A treatise dealing with the elementary rules of writing the letters of the alphabet, without title or author's name.

Beginning —

دانکه این مختصریست، در بیان اصول خطوط الحج \*

Written in ordinary Ta'liq

Dated 26th Rabî' I, A H 1141

## IV

fol. 33<sup>b</sup>-38<sup>b</sup>.

No. 2280

مختصر المصنف

## MUKH'Î ASÂR UL-MUFÎD.

Another treatise on the same subject, without the author's name

\* **الرجوع**

The present work is quite different from the one of the same title on astronomy by Muḥammad bin Mas'ūd al-Mas'ūdī who translated it from his Arabic work *أشكال* in A.H. 672 = A.D. 1273 see Ethe, Bodl Lib Cat No 1497

## II

foll 21<sup>b</sup>-23<sup>a</sup>.

No. 2282.

(رسالة جبر و اختیار)

## (RISÂLAH-I JABR WA IKH'I'IYÂR.)

A treatise on the doctrine of 'free will and predestination' written in the form of a letter addressed by the author to Shâ'istah Khân

Author Mahmûd Jaunpûrî محمود جاوہری.

Beginning

پیوستہ بآنداری فص یردانی و مددگاری فصل ربانی برآمد بہال

دولہ ، الح \*

Maulânâ Mahmûd bin Muhammad Fârûqî of Jaunpûr was a most distinguished scholar of his age. He was a pupil of his grandfather Shâh Muhammad and of Shaykh Muhammad Fâdil Jaunpûrî. His well-known work on physics, entitled شمس نازعہ, has immortalized his name. He is also the author of کتاب العواید شرح العواید and of several other works. He died, according to Hadâ'iq ul-Hanafiyah, p 413, in A H 1062=A D 1651.

Shâ'istah Khân, to whom the letter is addressed, was the governor of the Deccan and, later on, of Bengal in 'Âlamgîr's time. He died in Shawwâl, A H 1105=A D 1693.

This tract is dated (fol 23<sup>a</sup>), Fort Sâdiqgarh, 7 Rabî' I, forty-fifth year of 'Âlamgîr's reign.

Foll 24<sup>a</sup>-31<sup>a</sup> extracts from the Nafahât ul-Uns of Jâmî

## III

foll 32<sup>b</sup>-129<sup>b</sup>.

No. 2283.

انس النفس

## ANÎS UN-NAFÎS.

An ethico-theological and mystical tract

Author 'Abd ur-Rahmân bin Mîr Sayyid Muhammad Khwâjah

Khidr bin Sayyid Muhammad Kalân al-Qannûjî ar-Rasûldâr عند الرحمن  
س میر سعد محمد خواجہ مصر بن سعد محمد کلان القنوجی الرسولدار

Beginning —

و اما انک اللهم لا مطمع فی ثنائک ولا تردد احد علی سد انوائک

الح \*

The colophon dated 23 Safar the forty third year of Alamgir's reign says that the scribe محمد مسلم completed the transcription on the bank of the river Bhimra in the Deccan

IV

foli 130 -132<sup>b</sup>

No 2284

رساله در روشی هفتاد و در فقه

# RISÂLAH DAR RAWISH-I HAFTÂD WA DÛ FIRQAḤ

A treatise on the doctrines of the seventy two sects in Islam without any preface or author's name

Beginning —

ترتیب خبریه مذکورند که بی ادب هیچ احدا ندارد الح \*

All the treatises are written in ordinary Ta liq by one scribe

The MS is worm eaten and very much damaged

The seals of Nawwab Sayyid Vilayat Ali Khan and Sayyid Khwushid Nawwah are found at the beginning and end of the copy

(23)

(Nos 2285-2288 )

foli 91 lines 14 size  $8\frac{1}{4} \times 5\frac{1}{4}$   $5\frac{1}{4} \times 3\frac{1}{4}$

Four treatises as follows

I

foli 1<sup>b</sup>-40<sup>b</sup>

No 2285

چار باب

# CHÂR BÂB

A treatise on Muhammadan theology and law and on legal rites and observances relative to prayer according to the Hanafite school

Author Shâh 'Abd ul-'Azîz bin Shâh Walî Ullah bin Shaykh 'Abd ur-Rahîm Dihlawî سید عبد العزیز بن شاه ولی الله بن شیخ عبد الرحیم دیهلی .

### Beginning

الحمد لله الواحد الاحد و الصلوة على رسوله محمد و آله و اصحابه

احمعیں الحج

The author (*d* A H 1239 = A D 1823) has been already mentioned in connection with his work فتح العرب (No 1159) as well as in several other places in this catalogue

The work is entitled Châr Bâb on account of its division into four *Bâb* which are as follows —

*Bâb* I, fol 2<sup>a</sup> باب اول در بیان عقاید اهل سنت و جماعت

*Bâb* II, fol 6<sup>a</sup> باب دوم در ذکر مسائل صریحه فقه چارباغ و صور و نماز و صوم و زکوة و حج و غیره دلک \*

The third *Bâb* is not marked

*Bâb* IV, fol 32<sup>a</sup> باب چهارم در بعضی نصاب و حکم که ضرور ترین مصالح باشند \*

Written in ordinary Ta'liq except the first folio which is a later addition

The colophon, fol 38<sup>b</sup> is dated 5 Dulqa'd, A H 1242

II

fol. 40<sup>b</sup>-77<sup>b</sup>.

No. 2286.

مستخرج العنای

## MUNTAKHAB UL-FA'Î'Â WÎ.

A treatise on Muhammadan civil and ecclesiastical law, comprising purification or ablution, prayer, alms, fasting and pilgrimage

Author Hâfiz Muhammad Afdal Ullah Qâdiri, poetically surnamed Yaqîn حافظ محمد افضل الله قادری التامی بالیقین

The treatise is preceded by a short introduction treating of some primary law points relating to faith, purification and prayer; beginning

حمد و نصای و سلام الحج \*

The treatise itself begins thus on fol 43<sup>a</sup> —

مجموعۃ فصل الہی ادائی درگاہ حمد نگاہ بی ہما بسجود عکر درص  
عمل ودام عد الحج \*

The work consists of fifty six short chapters (*Bab*) At the beginning the author enumerates the following works as those on which he based his work سرح مسرور وفانہ ملا حلال دوانی - سرح وفانہ کٹر and فتاوی عالمگیری فتاوی نائری فتاوی سراجی - فتاوی رحمانی etc مصنف حرانہ الرواناب

The full title of the work given on fol 43<sup>b</sup> is الفتاوی In several places the author says that he wrote this treatise in A H 1127=A D 1715 and adds that the title الفتاوی expresses the date of composition This however does not tally with the date A H 1127

Written in fair Ta liq with occasional marginal notes

Not dated 18th century

III

fol 78<sup>a</sup>-88

Hindī

No 2287

رسالہ تعزہ داری

## RISĀLAH-I TA'ZIYAH DĀRĪ

A treatise containing a legal decision on the observance of mourning in the month of Muharram and of other rites and ceremonies connected with it translated into Hindī from the Persian treatise of Shah Abd al Aziz The name of the translator is not given

Beginning —

لاکھ لاکھ سکر ہے اوس حالو بی نثار کو جس نے شمس امن  
دصب کیا الحج \*

It is stated in the preface that a certain person put several questions to Shah Ahd al Aziz in connection with the mourning ceremony etc observed in the month of Muharram To these the latter wrote a reply in Persian basing it on Hadis This reply says



the translator, was unintelligible to some people of his time. He therefore rendered it into Hindî.

Written in ordinary Ta'liq

Not dated, 19th century

IV

foll 89<sup>a</sup>-91<sup>a</sup>

Arabic

No. 2288.

(كلمات على)

(KALIMÂ'Î-Î 'ALÎ).

A collection of the sayings of 'Alî, arranged in alphabetical order.

Beginning

من كلام كرامة التمام اسد الله العالمة على طالع الحج \*

The first sentence runs thus

ایمان المرء یعبرو ، بایمانه \*

Written in ordinary Nasta'liq

Not dated, 18th century

(24)

(Nos 2289-2292)

foll 84, lines 11-19, size  $9\frac{1}{2} \times 6$ ,  $6\frac{1}{2} \times 3\frac{1}{2}$ .

A collection of four treatises

I

foll 1<sup>b</sup>-25<sup>b</sup>

No. 2289.

خلاصة المجرب

KHULÂSA'Î UL-MUJARRABÂÎ.

A versified tract on charms, magic, medicine, etc etc, the origin of which is fictitiously ascribed to the authorship of the renowned philosopher Luqmân

Beginning —

حمد مؤفوره و ندای مصفوره "نصرت ماك متعالی و بادشاه \*

الایزال النخ \*

The work consisting of forty three chapters enumerated at the beginning deals with the magical and medical treatments that cure diseases and counteract evils and repair losses Most of these treatments relate to sexual matters

Dated (fol 25<sup>b</sup>) Wednesday 2nd Dulhijjah A H 4411 (evidently a mistake for 1144)

Written in a careless Ta liq

Foll 26<sup>a</sup>-30 A glossary of medical drugs with equivalents in Persian or Urdu arranged in alphabetical order This is followed by some recipes occupying foll 30<sup>b</sup>-33<sup>b</sup>

II

foll 34<sup>a</sup>-63

No 2290

عن أسکار

## ‘AYN ASHKÂR

A medical tract on the symptoms and treatment of diseases  
Beginning —

برادر حواطر ارباب طاهر مکرر داد که نواب معالی ألعاب ارسطو رمان

\* الح

We learn from the preface that the tract consists of extracts made by Nawwab Muqarrab Khan from the *Tibb i Sikandar* (i.e. *Ma dan ush Shifa i Sikandar Shah* see No 975)

Shaykh Hasan with his nickname Hassu son of Shaykh Bhina bin Shavkh Hasan of Panipath was an eminent surgeon of Akbar's time He received the title of Muqarrab Khan from Jahangir who showered warm favours on him He rose to high distinction and died in his native place Kairanah in Saharanpur at the age of ninety A H 1056 = A D 1646 For a detailed account of his life see *Ma asir ul Umara* fol 230

According to the preface the work consists of seventy two *Fasl* but only sixty four are extant in the body of the work

The treatise is written in a bad careless Ta liq hand and I am doubtful about the correctness of the title which is vaguely written in the preface as عن أسکار

III.

foll 66<sup>a</sup>-73<sup>a</sup>.

No. 2291.

( مرکبات )

## MURAKKABA'1.

A treatise on compound medicaments, arranged in alphabetical order.

There is no preface, title or author's name, and the tract begins at once thus —

حرف الاله . - انوشداروی ساده الهم

Written in a fair Ta'liq

Not dated, 19th century

IV

foll 73<sup>b</sup>-84<sup>b</sup>.

No. 2292.

کیمیای شریعت

## KÎMIYÂ-I 'ISHRA'1.

A treatise on sexual science and magical operations, without the author's name

Beginning

الحمد لله رب العالمين . . . . . اما بعد مخفی نماید که

صحة ، انسان ناعه ، طاعة ، و اطاعة ، حررت رحمان الله ، الح \*

It is divided into a *Muqaddimah*, four *Fasl* and a *Khâtimah*, enumerated at the beginning

Written in modern Ta'liq

Not dated, 19th century

According to a statement on the title-page the scribe سید فرید transcribed the treatise for one Muhammad Ismâ'il Khân رامی

(25)

(Nos 2293-2296 )

foll 36, lines 17, size  $8\frac{1}{2} \times 6\frac{1}{4}$ ,  $6 \times 3\frac{1}{2}$

A collection of four treatises

I

foll 1<sup>a</sup>-19<sup>a</sup>

No 2293

عجالة نافع

## ‘IJÂLAH-I NÂFI‘AH

Shah Abd ul Aziz's treatise on the science of Hadîs See No 2059

Beginning —

الحمد لله رب العالمين و سلام على سادة الدارين اصطفي الله \*

The treatise is preceded by a Sanad of Abd ul Qadir ending with Shaykh Abu Tahir Madani b Shaykh Ibrahim ul Kurdî

II

foll 20<sup>a</sup>-23<sup>b</sup>

Arabic

No 2294

(رسالة تصوف)

## (RISÂLAH-I TASAWWUF)

An anonymous Sufic tract treating of the doctrine of spiritual life and modes of devotion by the Naqshbandî and the Qadiri sects and other Sufic matters by an anonymous author

Beginning —

اما بعد وهذه رسالة فيما لاند منه

الحمد لله رب العالمين

المسلم الطالب لرضا الله \*

III

foll 24<sup>b</sup>-32<sup>a</sup>

No 2295

(رسالة اصول حديث)

## (RISALAH-I USÛL-I HADÎS)

Another tract on the science of Hadîs similar to the Ijâlah i Nafi ah of Shah Abd ul Aziz (No 2293)

Beginning —

الحمد لله اكمل حمد على كل حال روى كل وحسن الحق \*

The author does not give out his name but from the way in which he refers to the سحر السعادات it may be hazarded as a

conjecture that the author is no other than the celebrated 'Abd ul-Haq of Dihlî (*d* A H. 1052 = A D 1642), to whom we owe that work

All the above three treatises are written in ordinary Nasta'liq by one and the same scribe

Dated (fol 32<sup>a</sup>) Mecca, Saturday, 7 Jumâda II, A H. 1267

IV

foll. 33<sup>b</sup>-36<sup>a</sup>

Urdû

No. 2296.

(رسالة منظومة در اصول حدیث)

(RISÂLAH-I MANZÛMAH DAR  
USÛL-I HADÎS.)

A versified tract in Urdû on the science of Hadîs, by an anonymous author, written in a careless hand

Beginning

پس (ار) ہمد (حدا) و بعد احمد  
حدیثوں کی رون (افسام) اب د

Ta'liq 19th century

A seal of a former owner فادر علی خان بہادر منور گنگی, dated A H 1205, is found on fol 24<sup>b</sup>

(26)

(Nos 2297-2299)

foll 194, lines 21, size  $8\frac{1}{2} \times 5$ ,  $6\frac{1}{4} \times 3$ 

A collection of three treatises, all by one author

I

foll 1<sup>b</sup>-37<sup>a</sup>

No. 2297.

انتخاب، تاریخ الحکما

INTIKHÂB-I 'I ÂRÎKH UL-HUKAMÂ.

An abridged translation of *Shahrazûrî's Târikh ul-Hukamâ*, identical with No. 651 (اموال الحکما), with which it agrees verbatim

Beginning —

پس و ستائیس حکیمی را کہ اول بی اول اسد الم \*

Like No 651 the present copy does not reveal the translator's name but fresh materials throwing a good deal of light upon him and the present work are obtained from his two treatises Nos 2298 and 2299 appended to this work

In the notice of No 651 it has been stated that the work seems to be identical with *Ethics Intikhab-i Tarikh ul Hukama* by Sadr ud Din Muhammad Sadiq (see Ind Office Lib Cat No 618) but internal evidence obtained from the appended two treatises (Nos 2298 and 2299) shows that the present translation and that of Sadr ud Din though both bear the same title and have the same beginning are two different works Sadr ud Din as Ethic says compiled and presented his work to one Mr John Richardson about A D 1778 (A H 1192) The present treatise is of an older origin as will be shown presently and contains in all probability an abridged translation of *Shahrazuri's Tarikh ul Hukama* The contents and arrangement of the present work closely agree with those of Maqsum Ali's translation of the same *Shahrazuri's Tarikh ul Hukama* described in Rieu Sup No 100

That all the treatises in this volume are by one and the same author is evidenced by the fact that in the second treatise he refers to the first treatise and in the third treatise to his second but unfortunately he does not reveal his name anywhere

At the beginning of the second treatise which is on ethics the author distinctly says that prior to its composition at the request of his royal patron he had made an abridgment of the *Tarikh ul Hukama* ابن ولي الصانع ~ الحكم على كتاب مستطاب تاريخ الحكماء  
\* انصاف مودة (meaning the present translation) and that later on he thought of appending to it a tract on ethical matters (meaning the second treatise) which he intended to present to his royal patron through the distinguished noble Mir Muhammad Sa'id Jumlat ul Mulk الامير المصنف الاثر المودع من محمد سعيد حملة الملك  
The name of Muhammad Sa'id Jumlat ul Mulk at once suggests that the author's royal patron was no other than Sultan Abd Ullah Qutb Shah (A H 1035-1083=A D 1625-1672) the sixth king of the Qutb Shahi dynasty of Golconda in whose reign this influential minister Muhammad Sa'id played a very important part Again at the beginning of his third treatise fol 154<sup>b</sup> the author refers to his royal patron by name thus —

شاه ساهل دهر عدد الله انصاف مودع و طل الله

At the end of the third treatise the author says that the word انتکھاب (Intikhâb), the numerical value of which is 1054 (A H) = 1644 (A D), expresses the date of composition of the present work

From the facts narrated above it is evident that the author wrote the work for 'Abd Ullah Qutb Shâh in A H 1054 = A D 1644. It also transpires from his statement at the end of the last treatise, fol 193<sup>b</sup>, that he was a resident of Muhammadâbâd, for the welfare of which he implores God

The contents of the work have been described under No 651. The second part dealing with Muslim philosophers and wise men begins thus on fol 26<sup>a</sup> —

تا اینجا احوال حکمای متقدمین است و از آنکه بعد ازین مذکور  
سود انشاء الله اخبار حکمای متاخرین است . نسّم الله الرحمن الرحيم  
حدين بن اسحاق الحج \*

II

fol 38<sup>b</sup>-150<sup>b</sup>

No. 2298.

رساله کلام

## RISÂLAH-I KALÂM.

An ethico-theological tract, by the author of the preceding treatise

Beginning

ابتدای کلام بدام خداوندی سراست ، که ابتدای هر چیز اوست  
الحج \*

In the preface the author says that he wrote this work for his royal patron ('Abd Ullah Qutb Shâh) as an appendix to the Intikhâb-i Târikh ul-Hukamâ (see No 2297) by collecting materials from several reliable works, such as مکارم اخلاق - کده العمه - احیاء علوم - احوال الصفا - ربيع الابرار etc. He further adds that he divided the work into a *Muqaddimah*, several *Bâb* and a *Khâtimah*

The *Muqaddimah*, on the advantage of knowledge and the curse of ignorance, begins on fol 39<sup>a</sup>. The number of *Bâb*, into which the work is divided, is not mentioned in the preface. The text, however, indicates the following six *Bâb*

- (1) fol 40<sup>a</sup> در دعا و ذکر و ایم و مسواک و انگشتری و امثال اینها
- (2) fol 48<sup>a</sup> در دوستی و دشمنی و صداقت و صفا

- (3) fol 55 در معاصرت با مردم و سلوک با اهل مدینه  
 (4) fol 69<sup>a</sup> در عقوبت و ثبوت و عذر بدترین و عتوها  
 (5) fol 76<sup>b</sup> در صبر و سکنایی  
 (6) fol 82 در عدل و احسان و انصاف و ظلم و اعساف  
*Khatimah* fol 150<sup>a</sup> در بیان معنی لغوی حد که حصص رسول رب العالمین بطریق خاص حاصل است را بآن حد است بموده \*

III

fol 151<sup>b</sup>-194

No 2299

احلاق نادرشاهی

# AKHLÂQ-I BÂDŞAHÎ

A work on ethics politics and the maxims of good administration and government by the same author

Beginning —

الحمد لله رب العالمین كما هو اهله و صلوات على النبی و الهه  
 كما هو حقه الخ \*

In the preface the author says that by a sheer mistake he had not included in his preceding treatises a chapter on the maxims of good government and therefore he wrote the present on that subject as an appendix

It is divided into a *Muqaddimah* five *Fasl* and a *Khatimah* as follows —

- Muqaddimah* fol 151<sup>b</sup> در معنی نام نادرشاه و عموم نفع او  
 گاه خلق الله را  
*Fasl* I fol 155 در نسب نادرشاهان است  
*Fasl* II fol 158<sup>a</sup> در مسرت و رای و بدتر نادرشاهان  
*Fasl* III fol 166 در حد و جهد  
*Fasl* IV fol 172 در تربیت خدم و حشم  
*Fasl* V fol 179<sup>a</sup> در آداب و سلوک نادرشاهان  
*Khatimah* fol 189<sup>b</sup> در حتم این رساله

The author does not give any especial title to the work but at the end fol 193<sup>b</sup> he says that the words احلاق نادرشاهی fully express



the contents of the work, and form a chronogram for the year in which it was composed, that is to say A H 1055 = A D 1645

Of the numerous references given by the author in all these treatises, the latest is Abul Fadl (d A H 1011 = A D 1602) to whom our author refers on fol 189<sup>b</sup>

All the treatises are written in a fair minute Nasta'liq by one and the same scribe, with an illuminated head-piece at the beginning of each treatise

Not dated, 18th century

(27)

(Nos 2300-2302)

fol 132, lines 17, size  $9 \times 5$ ,  $6\frac{1}{4} \times 3$ .

A collection of three treatises

I

fol 1<sup>b</sup>-84<sup>a</sup>

No. 2300.

هند

## ḤASANÎYAH.

An astronomical treatise on the computation and construction of almanacks and nativities, the division of the globe into climates, and the effects resulting from the various positions of the planets

Author Muhammad Ishâq Kashmîrî محمد اسحاق کشمیری

Beginning —

روشن ستاره که بر السند عرفا طلوع نماید حمد آن صانعی است که  
طاق این ده رواق معرّس را بکتابت ما تری می خلق الرحمن من تعالو  
آرایس بخشد اله \*

The work is dedicated to a certain Amîr Khwâjah Abul Hasan, after whose name it is entitled It consists of a *Muqaddimah*, two *Kalâm* and a *Khâtimah*, as follows

*Muqaddimah*, fol 4<sup>a</sup>

مقدمه در بیان اندک فدل از شریع ضروری الذکر است در معروف

تقدیم که محتاج اند معروف احکام است \*

*Kalam I fol 11<sup>a</sup> —*

کلام ال در بیان هفتاد افلاک و اصاع احرام علوی و دوائر مفاطی  
و اوجات و ... اب و عنبره از احوال که معروف احکام بدان منطبق است \*

*Kalam II fol 20<sup>b</sup> —*

کلام دوم در احکام و مستعمل است بر حیدر اشارات \*

*Khatirah fol 73<sup>b</sup> —*

خاتمه در احکام حالات لواحق و آن شامل پندیده است \*

Written in fair Naskh

Dated Dul hijjah ۱۱۸۸ 1066

Scribe علی الکاتب ری

II

fol 85<sup>b</sup>–119<sup>b</sup>

No 2301

(رسالة حساب)

(RISÂLAH-I HISÂB)

A treatise on arithmetic without title or author's name

Beginning —

الحمد لله رب العالمين  
اما بعد ان كتاب مستعمل  
است بر سه معاله الخ \*

The work is divided into the following three *Maqalah*

*Maqalah I* in one *Muqaddimah* and two *Bab* fol 1<sup>b</sup> —

مقاله اول در حساب اهل هدد و آن مستعمل است بر مقدمه  
و در باب \*

*Maqalah II* in one *Muqaddimah* and six *Bab* fol 103<sup>b</sup> —

مقاله دوم در حساب اهل بغداد و آن مستعمل است بر مقدمه  
شش باب \*

*Maqalah III* in one *Muqaddimah* and three *Bab* fol 115<sup>a</sup> —

مقاله سوم در مساحت و آن مستعمل است بر مقدمه و سه باب \*

Written by the scribe of the preceding treatise

III.

foll. 120<sup>b</sup>-132<sup>b</sup>.

No. 2302.

رسالة نعويم

## RISÂLAH-I 'I'AQWÎM.

An astronomical tract without any title

Author Qutb-ud-Dîn Sultân Muhammad Qâdî الدين قاضي

محمد قاضي

Beginning

الحمد لله الذي خلق العلكة ، الدوائر والكواكب ، السيار الحج \*

The work consists of a *Muqaddimah* and twenty short *Bâb*' treating of the computation of almanacks, the motions of the planets and their position in longitude and latitude, the influence of the planets on human life, the globe, and other astronomical operations

On fol 128<sup>a</sup> the author incidentally mentions A H 964 = A D. 1556 as the current year

The treatise breaks off at the end of the twentieth *Bâb* thus —

و كوكب ، در حدود حود و در آن روز بعوب بود . . . . \*

Written by the scribe of the preceding treatises

The title-page contains a seal bearing the inscription لسان الالهان  
محمدود الدولة منسحي محمد صدر اليكان بهادر

Two other seals on the same page are illegible

(28)

(Nos 2303-2305)

foll 244, lines 17, size  $7 \times 4\frac{3}{4}$ ,  $5 \times 2\frac{3}{4}$ 

A collection of three treatises

I

foll 1-193<sup>a</sup>.

No. 2303.

غاية البيان في علم اللسان

GÂYA'I UL-BAYÂN FÎ 'ILM  
UL-LISÂN.

A work on Arabic inflexion

Author 'Abd ur-Rahîm bin 'Abd ul-Karîm Safîpûrî عبد الرحيم بن عبد الكريم صفي پوری

عبد الكريم صفي پوری

Beginning —

الحمد لله الذى خلق الانسل و علمه العبد \*

The author has already been mentioned in connection with his grammatical tract *مسالك البهجة* (No 1740)

In the preface the author says that he wrote this work for the benefit and use of beginners dividing it into a *Muqaddimah* ten *Bab* and a *Khatimah* as follows —

*Muqaddimah* fol 1<sup>b</sup> —

\* مقدمه در تعريف صرف و بيان موضوع و عنايت و ذكر جامع ان \*

*Bab I* fol 2<sup>a</sup> in eight *Fasl* —

باب اول در ذکر کلمه \*

*Bab II* fol 63<sup>b</sup> in six *Fasl* —

باب دوم در تفسیر لفظ ر نصاب ان \*

*Bab III* fol 05 —

باب سوم در التعلی ساکنی \*

*Bab IV* fol 98<sup>b</sup> —

باب چهارم در ف \*

*Bab V* fol 105 —

باب پنجم در بیان اماله \*

*Bab VI* fol 107<sup>b</sup> in four *Fasl* —

باب ششم در بیان مدنی و مجموع \*

*Bab VII* fol 138<sup>a</sup> —

باب هفتم در بیان تصعیر \*

*Bab VIII* fol 150<sup>b</sup> —

باب هشتم در بیان \*

*Bab IX* fol 160<sup>a</sup> in four *Fasl* —

باب نهم در بیان حروف رواند و اندال و قلب و حذف \*

*Bab X* fol 177<sup>a</sup> —

باب دهم در نمرس \*

*Khatimah* fol 182<sup>b</sup> —

خاتمه در بیان رسم خط \*

See *Aṣaf Lib Cat* vol II p 900 where the author is called  
عبد الرحمن حبل نوری

Written in fair Ta'liq.

Dated 29 Jumâda I, A.H. 1248

Scribe علي بن محمد.

II

foll 194<sup>b</sup>-242<sup>b</sup>.

No. 2304.

عن الالهان في كشف غريبه ، غابة البيان

'AYN UL-IHSÂN FÎ KASHF GARÎB  
GÂYA'I' UL-BAYÂN.

A commentary on the author's own work Gâyât ul-Bayân (see the preceding No 2303)

Beginning

الحمد لله رب العالمين ..... اما بعد پوشيده بخواهد بود كه

من كتاب عاينه ، البيان في علم اللسان محتوى بر العاط عريضة الحج \*

In the preface the author says that as his work Gâyât ul-Bayân consisted of words and phrases too difficult to be understood by beginners he wrote the present commentary on that work. He further adds that he has also explained some difficult words and phrases occurring in his *مسالك البهية* (see No 1740). The words explained are arranged in alphabetical order, and it may be noticed that the author also gives a short account of distinguished grammarians and philologists, arranging their names alphabetically under the words explained by him. The first notice given under the letter *الف* is that of *ابو اسحق ابراهيم رباح*, who, according to the author's statement, died at Bagdâd on Friday, the 19th of Jumâdâ II, A.H. 311 = A.D. 923, and left the works *كتاب الاشتقاق* - *كتاب الامالى* and *كتاب شرح ابيات سدوية*.

The title of the work appears thus at the end 'تمام شد كتاب عاينه ، غريبه ، غابة البيان

Written by the scribe of the preceding treatise

III

foll 243<sup>a</sup>-244<sup>b</sup>

No 2305

رسالة معری

## RISĀLAH-I SUGRĀ

The well known treatise on logic by Sharif Jurjani (d A H 816 =  
A D 1413) See No 1027 I

Beginning — ,

دداکه هجده د دهی در اند الح \*

Written in hasty Ta liq

Not dated 19th century

(29)

(Nos 2306-2308 )

foll 96 lines 17 size 8½ × 5½ 6½ × 3½

A collection of three works

I

foll 1<sup>b</sup>-81<sup>b</sup>

No 2306

معراج الصلوة

## MIFTĀH US-SALĀT

A copy of the Miftah us Salāt See No 1234

Beginning as usual —

دداں تا تکلیف کند برا الح \*

الحمد لله رب العالمين

The date of completion of the work given at the end of this copy is the last day of Dul hijjah A H 1061 = A D 1651 It is also stated here that for the sake of brevity a great many points of law مسائل have been omitted in the work The work is preceded by a list of the contents

Fol 82 contains comments upon a Hadīṣ relating to music ascribed at the end to Shaykh Abd ul Haq the prolific Indian writer

II

foll 83<sup>a</sup>-93<sup>b</sup>

No. 2307.

اربعون

## ARBA' ŪN.

A collection of forty Hadîs, with a Persian paraphrase, by  
Muhammad Salâh.. ul-Adhamî ul-Balkhî الادهمي محمد صلاح  
السلحي

Beginning --

الحمد لله الذي شهد على محبوب وجوده وجود الاو ايل

الح \*

The preface is devoted to the praise of the Prophet and the  
virtues and excellence of Hadîs

III

foll 94<sup>a</sup>-96<sup>b</sup>

Arabic

No 2308.

(رسالة مهمنداري)

## (RISÂLAH-I MIHMÂNDÂRÎ.)

An anonymous Arabic tract on the virtues and excellences  
of hospitality, based on the Qurân and Hadîs.

Beginning

قال الله تبارك ، و تعالى يا موسى اكرم صيفى و اكرم من صيفى

صيفك الح \*

The author does not reveal his name, nor give any title to the  
work

All the treatises in the volume are written in ordinary  
Nasta'liq and Naskh by one and the same scribe, صاحب محمد يوسف

The date of transcription, given at the end of the last treatise,  
is 6 Dulqa'd, A H 1181, the ninth regnal year of Shâh 'Âlam

(30)

(Nos 2309-2311)

foli 57 lines 12 size  $5\frac{1}{2} \times 2\frac{1}{2}$   $4\frac{1}{2} \times 2$ 

A MS consisting of three tracts as follows —

I

foli 1<sup>b</sup>-25<sup>a</sup>

No 2309

تذکرة

## TADKIRAH

A tract on resurrection and the future life

Author Naṣīr ud Dīn Tūsī نصر الدین طوسی

Neither the author's name nor the title of the work is given in the work and the beginning is preceded by a most confusing and misleading heading written in the same hand as the text in which the work is said to be the Risalah i Mahda wa Ma'ad of Shāykh Abū Alī Sīnā (d A H 428=A D 1036) رسالة صمد او معاً سیم ابو علی سینا a work however quite different from the present and for which see Rieu II p 439-vii Broel vol I p 456-(42) etc

The present tract is no other than the تذکرة Tadkirah (see Ethe Bodl Lib Cat No 1422-vi) also styled آغاز و انجام Agaz wa Anjam (see Rieu II p 830) of the celebrated philosopher and astronomer Naṣīr ud Dīn Tūsī (born at Tus A H 597=A D 1200 and died at Bagdad A H 672=A D 1273) who has been repeatedly mentioned in this catalogue

Beginning —

وینا لا نرجع فلوینا بعد از هدایت و هب کنا من کدنگ رحمة  
 سناس اوردگا دا که آغاز همه اروسب انجام همه تا اوسب اما  
 بعد دوستی سرور از مکرمان ارباب صعب العیاس که پی که بدنی از اوسته  
 سالکان راه احب مسافده کنند آلی \*

It is to be noticed that great ingenuity has been exercised in removing the name of the author and the title of the work from the above passage Both author's name and the title distinctly appear thus in the above passage quoted in the Bodl Lib copy —

اما بعد دوستی سرور از مکرمان ارباب تذکرة محمد بن محمد

\*

لطوسم ، العیاس کرد



The work is divided into twenty *Fasl* fully enumerated at the beginning (and also in the Bodl Lib Cat, *loc cit*), but only the first five are indicated by rubrics in the body of the work

Written diagonally in Nîm-Shikastah within gold borders

Dated A H 1055

Scribe محمد کاظم

II

foll 27<sup>b</sup> 16<sup>b</sup>.

No. 2310.

عرصہ دانش، فصولی

## ‘ARDAH-DÂSH’I-I FUDÛLÎ.

A collection of the writings of Fudûlî

The poet, with his original name Muḥammad bin Sulaymân, of Bagdâd, is chiefly known as a Turkish poet of great eminence, but he was also well versed in Arabic and Persian. He flourished during the reign of Shâh Tahmâsp, and died at Karbalâ, according to Hâj Khal, vol III, p 300, in A H 970 = A D 1562. The author of the Rîyâd ush-Shu‘arâ, fol 305<sup>b</sup>, who praises the poet’s Dîwân and the Laylâ wa Majnûn, in Turkish, places his death in A H 976 = A D 1568. A copy of Fudûlî’s Persian Dîwân is noticed in Rieu, II, p 650.

The present tract begins with a prose-piece in Turkish, headed عرصہ دانش، فصولی, beginning thus

مالک ملک آرای عالم و حاکم حکمہ ، فرای اوالکم حکم معمورہ

چہاندلی الحج \*

The Turkish prose-piece is followed by a few anecdotes in Persian, after which there are two letters, also in Persian, as follows

Letter from ‘Abd ul-Mu‘min Khân to Shâh ‘Abbâs, fol 35<sup>b</sup>.

Shâh ‘Abbâs’s reply to ‘Abd ul-Mu‘min Khân, fol. 37<sup>a</sup>

The colophon, fol 39<sup>b</sup>, is dated 23 Rabî‘ I, A H 1098

Scribe سعید الحلی

The above is followed by a collection of riddles in verse (foll 40<sup>a</sup>–46<sup>b</sup>), the first of which runs thus —

ماکو (a weaver’s shuttle)

دشمن آن ماهی در دہ شد م

در دود ددن دمی دیاسای د

هرچہ بدی در اد درون دلس

هم از دہ ، او د درون آید د

III

foll 48<sup>b</sup>-57<sup>b</sup>

No 2311

هفت بند کاشی

## HAFT BAND-I KASHĪ

The well known stanzas of Kamal ud Din Hasan Kāshī (d. A. H. 710 = A. D. 1310) See Nos 114-116

Beginning —

السلام لی سادات حورشد رب العالمین \*

The Haft Band which begins on fol 53<sup>a</sup> is preceded by a few Masnawis and a Qasidah the first of which a Masnawī begins thus on fol 48<sup>b</sup> —

بغلام ان حدای هر دو عالم الح \*

The above Masnawī is followed by a Qasidah in which the poet adopts the *talhallus* Husaynī (fol 51<sup>a</sup>)

Written by the scribe of the preceding treatise

Seals of Nawwab Sayyid Vilayat Ali Khan and Sayyid Khwurahid Nawwab are found in several places

(31)

(Nos 2312-2314)

foll 62 lines 14-25 size 7½ × 4½ 5 × 3

A collection of three Shīah treatises

I

foll 1<sup>b</sup>-15<sup>b</sup>

No 2312

رسالة ادعية

## RISĀLAH-I AD'ĪYAH

A collection of prayers meant for special occasions and occurrences in life based on well known Shīah sources such as the *Masāhif* (see No 1420) and *Kitāb al-Asmā* of Hafamī the *مصباح الدعوات* of Sayyid Ibn Ta'us the *روضة البقیة* of Muhammad Taqī Majlisī etc etc

Beginning

کفعمی در مصباح آورده از صورت رسول صلعم که این دعا را در دمار

خواندند الح \*

Written in ordinary Ta'liq

Not dated, 19th century.

II

foll. 16<sup>a</sup>-56<sup>a</sup>.

Arabic

No. 2313.

نهج المسترشدين

# NAHJ UL-MUS'T'ARSHIDÎN.

A treatise on scholastic theology.

Author Jamâl-ud-Dîn Hasan bin Yûsuf bin 'Alî bin Muṭahhar

ul-Hillî الـال الدين حسن بن يوسف بن علي بن مطهر الحلي

Beginning

الحمد لله الممد من الحيرة واللال المرشد الى سبيل الهواب

الح \*

The author (who died in A H 726=A D 1325) and the present work are mentioned in *Kashf ul-Hujub*, fol 157<sup>a</sup>

In the preface Hillî says that he wrote this work at the request of his son Muhammad, and divided it into several *Fasl*. At the end he refers to his two previous works, viz the *نهايت المرام* (see *Kashf ul-Hujub*, fol 156<sup>a</sup>) and the *منهاج الوصول* (see *Kashf ul-Hujub*, fol 148<sup>a</sup>)

Written in bold Ta'liq

Dated Wednesday, 17 Rabî' I, A H 1248

Scribe علي بن محمد

III

foll 56<sup>a</sup>-62<sup>a</sup>.

No. 2314.

رسالة جبر واختار

# RISÂLAH-I JABR WA IKH'T'IYÂR.

A treatise containing a discussion on the intricate question of "Free Will" and "Predestination", without the author's name

Beginning —

گفتگوی که در مآل حفر و احداث علمارا نا هم ه شکی  
که محل بدار ع افعال عباد است نه افعال ناریعالی الح \*

The treatise ends on fol 57<sup>b</sup> and is followed by some special prayers in addition to the daily prayers meant for the seven days of the week

Written by the scribe of No 2312

• •

(32)

(Nos 2315-2317)

fol 103 lines 11-16 size 9×6 6½×3½

A collection of three treatises

I

fol 1<sup>b</sup>-89<sup>a</sup>

No 2315

رباع حدر آباد

# WAQA'I-I HAYDARÂBÂD

The well known satirical account of the siege of Haydarabad by Nîmat Khan Alî See Nos 370-IV 371 fol 272<sup>a</sup> etc beginning as usual

دمی که مدرس کساف الح \*

The colophon fol 89 is dated Muzaffarpur Tirhut Friday 6 Dulqa d A H 1248

II

fol 89<sup>b</sup>-100<sup>a</sup>

No 2316

حسن رعس

# HUSN WA 'ISHQ

The wedding of beauty and love by the same Nîmat Khan Alî See No 371-fol 336<sup>a</sup> beginning as usual —

حدر عس سد رب بنام الح \*

The colophon is dated Muzaffarpûr, Tīrhut, 12 Dūlqa'd, A.H. 1248

Scribe سید بناد علی.

III

foll. 101<sup>a</sup>-103<sup>b</sup>

No. 2317.

زیارت عاشورا

## ZIYĀRA'Ī-Ī ĀSHŪRĀ.

Special prayers for the tenth day of the Muharram, with rules and regulations for their usage

Beginning

زیارت عاشورا معہ نماز بطوریکہ نوشتہ می شود - زیارت عاشورا ناین  
طریق ناید خواند اول دو رکعت ، نماز ناین طریق بے کد السج \*

All the treatises are written in ordinary Ta'liq and Naskh by one and the same scribe

(33)

(Nos 2318-2319.)

foll 266, lines 17-19, size  $9\frac{1}{2} \times 6$ ,  $7 \times 3\frac{1}{2}$ 

A collection of two treatises

I

foll 1<sup>a</sup>-119<sup>b</sup>.

No. 2318.

منشأ سببی

## MUNSHA'Ī-Ī HUSAYNĪ.

A collection of letters written during the time of the emperor Shāh 'Ālam and the Governor-General Warren Hastings relating to the incidents which took place after the death of Nawwāb Dūlfaqār ud-Daulah Najaf Khān Bahādūr (who recovered the city of Āgrah from the Jāts, was appointed Arīr ul-Umarā, with the title of Dūlfaqār ud-Daulah by Shāh 'Ālam, and died in A.H. 1196=A.D. 1781).

Author Sayyid Muhammad Husayn ibn Sayyid Zayn ul Islam  
 سند محمد حسن ابن سید زین الاسلام

Beginning —

بنیاس و سناس و دسی اساس بنار نارگه صدعی که

بنک حرف کی الح \*

It would appear from the preface that in A H 1194 = A D 1780 the author attached himself as a *Munshi* to Mr James Brown whom he accompanied to the Deccan and then to Calcutta. On the death of *Dulfaqr\*ud Daulah* in A H 1196 = A D 1781 *Nawwab Mu in ud Daulah* appointed by Warren Hastings to look after the state affairs was sent to Banaras. In the meantime the dispute that followed the death of *Nawwah Dulfaqr ud Daulah* was settled and *Mirza Muhammad Shahi Khan Bahadur Nasir Jang* became the *Amir ul Umara*. Communication by means of letters between Warren Hastings and *Shah Alam* and other chiefs and nobles of the state was resumed. The author and his brother *Munshi Mir Muhammad Shah* were then entrusted with the work of correspondence and they were asked to collect and arrange copies of these letters in the form of a *bool*.

Written in small *Nam-Shikastah*

Not dated 19th century

II

foli 120<sup>b</sup>-266<sup>a</sup>

No 2319

شرح مکاتبات علامی

# SHARH-I MUKATABÂT-I 'ALLÂMÎ

An explanation of the difficult words and phrases used in the *Mukatabat-i Allami* i.e. the letters written by *Ahul Iadl* and collected by *Abd us Samad* (see No 867)

Author Muhammad Sa d محمد سعد

Beginning —

سناس بنیاس دادار و دهمال را که صناعت انساء و حرف املاء

الح \*

In an incomplete versified chronogram at the end the author adopts the *takhalluf* غالب. Therefore it seems probable that he is identical with *Muhammad Sa d Gali* the author of the *Afiyah* (see No 771) and other grammatical works (see Nos 776 778 etc).

Written in Ta'liq, inclined to Shikastah.

Not dated, 19th century.

(34)

(No 2320-2321)

fol 11, lines 15-25, size  $8\frac{1}{2} \times 5$ ,  $5\frac{3}{4} \times 3\frac{1}{2}$

A collection of two treatises

I

fol 1<sup>b</sup>-10<sup>a</sup>.

No. 2320.

معینیه

# MU'ÎNÎYAH.

A Persian translation of an Arabic treatise on inflexion

Beginning

آغاز می‌کند من این تفسیر را تمام حدائی که رحمن اسما  
ترجمه عامه الح \*

Neither the name of the author of the original work, nor that of the translator, is given anywhere in the text

In the conclusion the translator says that he gave the title of معینیه to his translation

الحمد لله تعالى که مطابق خاطر فاطر ترجمه باتمام رسد و اسم  
ترجمه معینیه گردید \*

A note on the title-page says that it is the first Juz of a translation of Mu'îniyah

الجزء الاول ترجمه معینیه \*

In a note on the same page by a former owner the tract is called ترجمه معینیه

It would however appear from a line of the Arabic original that the author wrote it for his son Arshad

اعلم یا ارشد ارشدک ، الله تعالى ارشاد انا ما الح \*

II

foll 10 -11<sup>b</sup>

Arabic

No 2321

(رسالة نحو)

## (RISĀLAH-I NAHW )

A short tract on Arabic syntax without title or author's name

Beginning —

الحمد لله رب العالمين  
اعلم يا بني اظال الله تعالى  
عمر كآلم \*

The author wrote the tract for his son whose name he does not give however

Written in two different hands Nasta liq and Ta liq

Not dated 19th century

(35)

(Nos 2322 2323 )

foll 43 lines 9 size 10×7 8×4½

Two treatises and fragmentaries

I

foll 1<sup>b</sup>-17<sup>b</sup>

No 2322

رسالة حسن بسري

## RISĀLAH-I HASAN BASRĪ

A treatise on the glory and honour of the holy city of Mecca and the Ka bah the virtues of pilgrimage etc etc based on traditions of the Prophet The treatise is said to be a translation of an Arabic treatise by Hasan Basri The name of the translator is not given

Beginning —

الحمد لله رب العالمين  
مدانك ادق سائل معاصر مددك  
مسألة حواحه حسن نصرسيب آلم \*



Abû 'Alî Husayn bin Hasan of Basrah, to whom the Arabic original is ascribed, was a saint of great celebrity. Some say he was the Khalîfah of the fourth Caliph 'Alî, and enjoyed the company of Imâm Hasan, Khwâjah Kumayl and one hundred and thirty Sahâbis. He died in Rajab, A H 110 = A D 728. For his life see Mir'ât ul-Asrâr, fol. 95<sup>a</sup>, etc. etc.

It would appear from the preface that the tract consists of sayings and precepts of Hasan which he once wrote to a friend at Mecca who, pressed by poverty, wanted to leave the city.

Foll 18<sup>a</sup>-19<sup>a</sup>. Twelve precepts (دوازده کلمه) by the Prophet

Foll 19<sup>a</sup>-23<sup>b</sup>. Twenty-five maxims, said to be taken from the Suhuf of the Prophet Ibrâhîm. This is followed by some fabulous accounts, occupying foll 23<sup>a</sup>-25<sup>b</sup>.

## II

foll 26<sup>b</sup>-29<sup>a</sup>

No. 2323.

احکام عالم و معلود

## AḤKÂM-I GÂLIB WA MAGLÛB.

A treatise on taking omens in respect of 'victory' or 'defeat' between two persons or parties, by reckoning of the letters of the alphabet in the names of the parties concerned.

Beginning

حکم ارسطاطاليس از بطو بن نصرمانس ودودی (sic) وزیر دربار

دوالقرین ار برای او جمع کرده الیخ

The work is ascribed to Aristotle, and is half-believed to have been written by him for Alexander the Great.

Foll 29<sup>b</sup>-33<sup>a</sup>. Prayers to be recited on seeing the new moon, followed by some charms.

Foll 34<sup>b</sup>-37<sup>a</sup>. Interpretation of the dreams of each day of the month.

Foll 35<sup>b</sup>-37<sup>a</sup>. Religious instruction relating to the practices and observances of daily life.

Foll 37<sup>b</sup>-41<sup>a</sup>. Blank

Foll 41<sup>b</sup> 43<sup>a</sup>. The ninety-nine names of God

Written in fair Nasta'liq and Naskh

Not dated, 19th century

The seals of Nawwab Sayyid Vilayat Ali Khan and Sayyid Khwurshid Nawwab are found in several places

(36)

(Nos 2324 2325)

• foll 21 lines 19 size  $7 \times 4\frac{3}{4}$   $4^1 \times 2\frac{3}{4}$ 

Two treatises

I

foll 1<sup>b</sup>-12<sup>a</sup>

No 2324

( رساله کوره )

(RISÂLAH-I KURAH)

A treatise on the preparation and working of the astrolabe and other astrological and astronomical matter similar to the one noticed in Etbe Ind Office Lib Cat No 2528

Beginning —

الحمد لله رب العالمين  
فصل اول در معرفت عمل بر کوره  
کردن بر عرض که حواهد الی \*

Neither the author's name nor the title of the work is given anywhere in the text but the title page contains the endorsement  
رساله در معرفت کوره

The tract is divided into twenty six short sections as follows —

- |   |                    |   |
|---|--------------------|---|
| 1 | fol 1 <sup>b</sup> | فصل اول در معرفت عمل بر کوره کردن بر عرض که حواهد                           |
| 2 | 1 <sup>b</sup>     | فصل دوم در معرفت ارتفاع کردن  |
| 3 | fol 2              | فصل سوم در معرفت طالع از ارتفاع   |
| 4 | 1 <sup>b</sup>     | فصل چهارم در معرفت ارتفاع از طالع   |
| 5 | fol 2 <sup>b</sup> | فصل پنجم در معرفت دایره و ساعات مستوی و معوج و<br>اخراج ساعات *             |
| 6 | fol 3 <sup>b</sup> | فصل ششم در معرفت معدل النهار  |
| 7 | 1 <sup>b</sup>     | فصل هفتم در معرفت معدل اکناف و معدل کواکب از معدل<br>النهار - عینه ارتفاع * |

- 8 fol 4<sup>a</sup> واصل می‌شود در معرفت درجهٔ مهر کوکب و درجهٔ طالع و  
عروج و مطالع ایشان بلد و استوی \*
- 9 fol 4<sup>b</sup> واصل هم در معرفت تقویم سیاره
- 10 1b واصل دهم در معرفت ریه الیوب
- 11 fol 5<sup>a</sup> واصل یازدهم در معرفت تقویم آفتاب
- 12 1b واصل دوازدهم در تقویم کواکب نائنه
13. 1b واصل سیزدهم در معرفت (طل) از ارتفاع و ارتفاع از طل
- 14 fol 5<sup>b</sup> واصل چهاردهم در معرفت طالع سال و تقابل ارسال ماصی
- 15 1b واصل پانزدهم در معرفت ارتفاع ملک النروج
16. 1b واصل شانزدهم در معرفت سمت از ارتفاع
- 17 fol 6<sup>a</sup> واصل هجدهم در معرفت طالع از سمت
- 18 1b واصل هجدهم در معرفت دائرة نصف النهار و ورق و معرب
- 19 fol 6<sup>b</sup> واصل نوزدهم در معرفت عرض بلد و تحقیق آن
- 20 fol 7<sup>a</sup> واصل بیستم در معرفت طول بلد
- 21 fol 7<sup>b</sup> واصل بیست و یکم در معرفت سمت و دله
- 22 fol 8<sup>a</sup> واصل بیست و دوم در معرفت اوقات نماز
- 23 fol 8<sup>b</sup> واصل بیست و سوم در معرفت وضع کردن کره بر افق  
محتله \*
- 24 fol 10<sup>a</sup> واصل بیست و چهارم در معرفت عرض افق حادث
- 25 fol 10<sup>b</sup> واصل بیست و پنجم در معرفت مطارج شعاعات
- 26 fol 11<sup>a</sup> واصل بیست و ششم در معرفت تسنناب

II

fol 12<sup>b</sup>-21<sup>a</sup>

No 2325

(رساله در معرفت اسطرلاب)

(RISÂLAH DAR MA'RIFAT-I  
ASTARLÂB)

Another anonymous treatise on the astrolabe

Author Muhammad bin Ali al Musawi بن علی الموسوی

Beginning —

الحمد لله رب العالمين والعاقبة للمتقين و صلى الله على محمد  
 وآله الطاهرين الى يوم الدين \*

It would appear from the short preface that the author wrote  
 this tract at the request of an Amir whom he designates thus  
 مولاء امير ۵۰ الراحل سند ولي النعم فخر الدين جمال الاسلام

The tract consists of two *Qism**Qism* I fol 12<sup>b</sup> in thirty two short chapters (*Bab*)*Qism* II fol 17<sup>b</sup> in forty *Bab*The tract breaks off with the thirty sixth *Bab*

Both treatises are written in small Nasta liq by one scribe

Not dated 17th century

(37)

(Nos 2326 2327)

fol 44 lines 13 size 8×6½ 5½×3½

A modern and very badly written MS containing two small  
 collections of letters of little importance

I

fol 1<sup>a</sup>-13<sup>b</sup>

No 2326

رغبات کنهر داس

## RUQA'ÂT-I KANHAR DÂS

A few private letters by Kanhar Das کنهر داس

The preface hopelessly defective and illegible begins thus —

که برارده مرادات حاویدانی  
 بمقام حصرت

رسالت بنده و بنوب الخ \*

The first letter begins thus on fol 1<sup>b</sup>

کمترین بددۀ درگاه ..... کدیر داس حدین حکوک ، صراع ، ( ۹ )  
بر اراضی بهادۀ الس \*

II

fol 14<sup>a</sup> 11<sup>a</sup>.

No. 2327.

انساء گدا

# INSHÂ-I GADÂ.

Letters written to relatives and friends by Haldhal Singh  
هلدھلسنگھ

Beginning

یاد حدائی کہ ، را باغ و باغ را بلبل دهد الس \*

It would appear from the preface that the author wrote these letters in A.H. 1165 = A.D. 1751 giving the title انساء گدا to the collection

Written in bad Ta'liq

Dated 1193 Fasli

(38)

(Nos 2328-2329 )

fol 101 , lines 15 , size  $8\frac{1}{4} \times 5\frac{1}{4}$  ,  $6\frac{1}{4} \times 3\frac{3}{4}$ .

A collection of the prose writings of Zuhûrî and Nî'mat Khân  
'Âli

I

fol 1<sup>a</sup>-66<sup>b</sup>

No. 2328.

منشوراد ، ظہوری

# MANSÛRÂ'I-I ZUHÛRÎ.

The prose writings of Zuhûrî

. Preface to Nauras نوری beginning

سرود سراپان عسرتکدۀ وال الس \*

See No 284 III

2 Preface to Khwan : Khahil حوال حلیل beginning on fol 7<sup>b</sup> —

ای از نو بر اهل نصیب الیم \*

See No 284 I

3 Preface to Gulzar : Ibrahim گلزار ابراهیم beginning on fol 22<sup>a</sup> —

حرمی حسن سخی بطراوت حمد الیم \*

See No 284 II

4 Mina Bazar مینا بازار beginning on fol 31<sup>a</sup> —

۴۰ مینا رودوش حیات و حلوتیان عقب گوش ناکت نظر الیم \*

See No 284 V

At the end fol 51 it is called Manâ مانا

5 Manâ or the five love letters called Manâ مانا and also Manâ مانا beginning on fol 51<sup>a</sup> —

سیدد نسیم دلب عسرة حویدها الیم \*

See No 284 IV

II

fol 67 - 101<sup>b</sup>

No 2329

وفان حیدر آباد

## WÂQÂ'I' HAYDARÂBÂD

The siege of Haydarabad by Nimat Khan Ali beginning on fol 67<sup>a</sup> —

دمی که مدس کساف الیم \*

See No 370 IV etc etc

The events described here are dated 13 Rajab fol 67<sup>a</sup> 14 Rajab fol 71<sup>a</sup> 15 Rajab fol 76<sup>a</sup> 14 Shaban fol 78 15 Shaban fol 73<sup>b</sup> a lacuna after fol 83<sup>b</sup> 18 Shaban fol 87<sup>b</sup> 21 Shaban fol 97<sup>a</sup> 22 Shaban fol 98<sup>b</sup> breaking off after nine lines thus —

\* ارهار معصودات د سانس حوال سکف

Written in ordinary Ta'liq with marginal notes

Dated fol 66<sup>b</sup> 17 Muharram A H 1222

Scribe ساه زمان حلی

The seals of Nawwab Sayyid Vilayat Ali Khan and Sayyid Khwushid Nawwab are found at the beginning and end of the copy

(39)

(Nos 2330-2331)

foll 55, lines 16-23, size  $12\frac{1}{4} \times 7\frac{1}{2}$ ,  $9 \times 4\frac{1}{4}$ 

A collection of two treatises.

I

foll 1<sup>b</sup>-21<sup>a</sup>

No. 2330.

شرح خلاصة الحساب

## SHARH-I KHULÂSA'I' UL-HISÂB.

An incomplete commentary on the *Khulâsat ul-Hisâb* of Bahâ ud-Dîn 'Âmilî (d. A.H. 1030 = A.D. 1621). For other commentaries see Nos 1032-1036.

Neither the commentator's name, nor the title of the commentary, is given anywhere, and it begins at once with the commentary thus

قال المصنف جعله الله معصوماً و دعه معصوماً و مسروراً بسم الله الرحمن

الرحيم \*

Out of the ten *Bâb*, into which the original work is divided, the present MS comprises only a portion of the first *Bâb* and breaks off with the following words

يس موافقة ، او بر صحت ، تامل حذر ميدهد فافهم ..... \*

The text is represented by the letter م and the commentary by س

Foll 22<sup>b</sup>-23<sup>b</sup> Only the earlier portion of the preface of a commentary on the *Khulâsat ul-Hisâb* of Bahâ ud-Dîn, entitled *انوار خلاصة الحساب* by 'Ismat Ullah bin A'zam bin 'Abd ur-Rasûl Sahâranpûrî سہارنپور، completed in A.H. 1086 = A.D. 1675, for which the title forms a chronogram, beginning

یاک ، اسے ، آنکہ برد او علم حساب اسے ، بصفت کمال او الحج \*

II

fol 32<sup>b</sup>-55

Arabic

No 2331

شرح مسلم السموت

## SHARH-I MUSALLAM AS-SUBÛT

An Arabic commentary on Muhibh Ullab bin Abd ush Shukur's well known work Musallam as Suhut on the principles of jurisprudence

Commentator Mulla Barakat Ilahabadi ملا بركت اله آبادي  
Beginning —

الحمد لله رب العالمين قال المصنف في الحاشية

الم \*

The name of the commentator is not given in the work itself but in an endorsement on the title page he is said to be ملا بركت اله آبادي

The author of the original work Qadi Muhibb Ullab bin Abd ush Shukur was born at Karab a village in Bihar He was a profound scholar of his age and the emperor Aurangzib appointed him Qadi of Lucknow He wrote several works and died in A H 1119 = A D 1707 See Hada iq ul Hanafiyah p 431 Subbat ul Marjan p 76 Ma asir ul Kiram p 211 Bubar Iib Cat vol II p 159 etc

The treatise is incomplete and on the title page it is said to comprise only the first juz of the commentary It breaks off in the middle of the second *Maqalah* with the following words —

و اما الوهم ولما قد من حكم المحرر و تصور المعقول يدل الى

المريه السعلى \*

The MS is written in ordinary Ta liq hy one scribe  
Not dated 19th century



(40)

(Nos 2332-2333)

foll. 237, lines 23, size  $10\frac{1}{4} \times 8$ ,  $9 \times 6$ 

A collection of two treatises.

I

foll 2<sup>a</sup>-204<sup>b</sup>.

No. 2332.

فرهنگی داستان

## FARHANGÎ-I DABIS'Î'ÂN.

A work on Persian grammar, treating at great length of the meanings of the separate letters of the alphabet and their permutation, of syntax, rhetoric, etc

Author Abd ur-Rahîm Gorakhpûrî عدد الرحیم گورکھپوری

The author, a man of great versatility of genius, was the greatest of the last of the prolific writers of India, and died recently at Calcutta

The MS is defective at the beginning, and opens abruptly thus

.... سوای این دعوتش که در حداول بدستورته نگاشته شده

اند چند سان دیگر الیم \*

Internal evidence shows that the work consists of four *Rukn*, but it is difficult to say how many folios are missing at the beginning. On the margin of fol 2<sup>a</sup>, where the work opens, the following note, vaguely written in a different hand, tends to suggest that the earlier portion of the work, comprising the first and second *Rukn*, treats of the letters of the alphabet

رکن اول و دوم مفصل یا رسالہ حروف و ارکان چار گانہ کتاب  
فرهنگی داستان آموردہ نرسی زبان \*

The above statement is supported by another note at the end of this section (fol 41<sup>b</sup>)

تمہ رکن اول و دوم یا رسالہ حروف و ارکان چار گانہ فرهنگ \*

Foll 42-46, 48-49 are blank. Fol 25<sup>b</sup> is to be followed by 47, after which there seems to be a lacuna

*Rukn* III, on syntax (نحو) in four *Maqâlah* and a *Khâtimah*, beginning on fol 58<sup>a</sup>

نحو یا سخنداری دانش حدیث صواب و دستورات اسب الیم \*

Fol 50<sup>a</sup>-56 a detailed list of the contents of *Rukn* III

Fol 57<sup>a</sup> blank

In the subscription at the end of this *Rukn* (fol 128<sup>a</sup>) it is said that this section was completed in A H 1246 corresponding with A D 1831

*Rukn* IV on rhetoric ( بلاغ ) beginning on fol 130<sup>a</sup> —

علم بلاغ دانس حدیث اصول و عوالم اسب که می امورد اله \*

The author who does not reveal his name in the work is mentioned in several notes see foll 2 41<sup>b</sup> 58 and 130 For his other works see Cal Mad Lib Cat pp 56 105 and 107

II

fol 206<sup>a</sup>-237<sup>b</sup>

No 2333

مستک تاریخ فرسه

# MUNTAKHAB-I TÂRĪKH-I FIRISHTAH

Extracts from *Maqalah* XII of the *Tarikh i Firishṭah* (see Nos 538 539) containing biographical notices of the saints of India beginning —

د دانسوران کسر دکنی سامان لوامی نوید اله \*

It breaks off at the beginning of the description of Hindustan

Written in Ta liq

19th century

(41)

(Nos 2334 2335)

fol's 67 lines 14 19 size 9½ × 6 6½ × 3½

Two treatises

I

fol 1-41<sup>b</sup>

No 2334

معصد الانصی

# MAQSAD' UL-AQSA

A mystico theological tract

## Beginning

الحمد لله رب العالمين و العابد للمتعدين .. .. . (ما بعد حمد)

گوید امیر ، الصعفا و حادام الفقرا عزیز ابن محمد نسفی که حمایه  
دریشان آلم \*

There has been a good deal of controversy regarding the work and its author. It would appear from Hâj Khal, vol vi, p '90, that Maqсад ul-Aqsâ, a work on mysticism by 'Azîz bin Muḥammad un-Nasafi, is in Arabic, also that it was translated (into Persian) by Kamâl ud-Dîn Husayn Khwârazmî (*d* A H 845 = A D 1411). The same Hâj Khal further states that the author of the Habîb us-Siyar remarks that Khwârazmî's translation, also entitled Maqсад ul-Aqsâ, though excellent in many respects, is not free from defects. Now Habîb us-Siyar, vol iii, Juz 3, p 144, while noticing the life of Kamâl ud-Dîn Husayn Khwârazmî, observes that the Maqсад ul-Aqsâ by Khwârazmî is a translation of *مستقصی* Mustaqṣâ (See Hâj. Khal, vol v, p 526, Nos 11950 and 11951), but with it the present work seems to have no connection.

In the Âsaf Lib Cat, vol i, p 482, two Persian works on Sûfism and asceticism, and both bearing the same title Maqсад ul-Aqsâ, are noticed. One of those two is said to be by Kamâl ud-Dîn Husayn Khwârazmî and the other by 'Azîz bin Muḥammad Nasafi.

A copy of the work, which seems to be identical with the present, is noticed in G. Flugel, iii, p 457. Flugel, vol iii, p 489, also notices a Turkish translation of the work, by one Ibrâhîm bin 'Abd Ullah, bearing the same title Maqсад-ı Aqsâ.

In the Âyâ Sûfiyah Lib Cat, No 2054, where another copy of the work exists, the author is called 'Azîz bin Mahmûd (perhaps a mistake for Muhammad) un-Nasafi, and the date of his death is given as A H 710 = A D 1310.

As regards the time in which 'Azîz bin Muḥammad Nasafi flourished, internal evidence shows that he lived in the seventh or eighth century of the Hîrah, and the date of his death, given in the Âyâ Sûfiyah Cat, *loc cit*, seems to be correct. On fol 10<sup>a</sup> he refers to the well-known work *عوارف المعارف* of Shaykh Sînâb ud-Dîn Suhrawardî (*d* A H 632 = A D 1234). He also repeatedly refers to Sa'd ud-Dîn Hummû'i (*d* A H 650 = A D 1252), see foll 21<sup>b</sup>, 22<sup>a</sup>, etc. Again on fol 15<sup>b</sup> he quotes the well-known saint Sadr ud-Dîn Rûmî (*d* A H 672 = A D 1273).

From a statement on fol 26<sup>b</sup> it would appear that the author wrote this work at the age of eighty years —

دوین هشتاد سال هر کجا دانایی و در کی دسان ممدادند ممدوم  
ممدها د خدمت انسانی می نمودم \*

In my opinion the present work is a translation of Aziz bin Muhammad Nasafi's Arabic work *Maqṣad ul Aqṣa* and it seems that the omission of the translator's name is the cause of so great confusion. It should also be mentioned that this work must not be confounded with Muhammad bin Muhammad Gazali's (d A.H. 505=A.D. 1111) work of the same title containing an explanation of the ninety nine names of God (see Goth Arab Cat No 337).

The work is divided into eight *Fasl* followed by several *Bab* some of which consist of several sections as follows —

*Fasl* I fol 2<sup>a</sup>

وصل اول در بیان آنکه رود و راه او حسب و منزل حدد  
اسب و مقصد کدام \*

*Fasl* II fol 3<sup>b</sup>

فصلی دوم د بیان آنکه سریع و طریع و حقیع \*

*Fasl* III fol 5<sup>b</sup>

فصل سوم د بیان انسان کامل \*

*Fasl* IV fol 6<sup>a</sup>

فصل چهارم د بیان کامل اراد \*

*Fasl* V fol 7

فصل پنجم د بیان صحبت \*

*Fasl* VI fol 8<sup>a</sup>

فصل ششم در بیان ترک \*

*Fasl* VII fol 9<sup>b</sup>

فصل هفتم د بیان سلوک \*

*Fasl* VIII fol 11<sup>a</sup>

فصل هشتم د بیان تصحیح \*

Then follow the *Bab* —

*Bab* I fol 12<sup>b</sup>

*Bab* II fol 17<sup>b</sup>

*Bab* III fol 26

*Bab* IV fol 28<sup>b</sup>

باب اول در بیان اول اعمل بصرف

باب دوم در افعال خداوند عز و جل

باب سوم د معرفت ظاهر و باطن انسانی

باب چهارم در بیان نطفه

The copy is written carelessly, and the arrangement of the divisions appears confused in several places

Fol 9 should be placed after fol 6

Written in ordinary Ta'liq

The colophon says that one Mu'izz ud-Dîn Rashîdî Qâdirî Ja'far Tayyârî of Mehdâwân, Parganah Shâhpûr, Munayr, in Bihâr, got the treatise translated by لعل کایتہ of Munayr

Dated 9 Dulq'ad, A H 1193

## II

fol 42<sup>b</sup>-67<sup>a</sup>

No. 2335.

(رسالة آبا ، ، دنا ، )

(RISÂLAH-I ÂYÂ'Î-I BAYYINÂ'Î.)

A theological tract, being a sort of critical analysis of theological doctrines held by the Sunnîs and the Shî'ahs

Beginning

اللهم اهدنا الصراط المستقيم سوال در موفه هاى اسلامده قبل و قال  
و دنا ، و حدال دسدار اسه ، الح \*

Neither the author's name, nor the title of the work, is given in the text, but in the following note at the end it is said that the treatise Risâlah-i Âyât-i Bayyînât is by Muhammad 'Alî رسالة آيات  
دنا من تصدق مولوى محمد علي صاحب

The author attempts to determine the truth by comparing facts from both Sunnî and Shî'ah sources and thereby to settle the dispute between the two sects

Written in a hasty careless Ta'liq

Not dated, 19th century

The title-page of this treatise contains the seal of one الهى محس dated A H 1290

(42)

(Nos 2336-2337)

fol 192, lines 23-26, size 9 $\frac{1}{4}$  × 6, 7 × 4.

A collection of two treatises

I

foll 1<sup>a</sup>-126<sup>b</sup>

No 2336

(رسالة عرض)

(RISÂLAH-I 'ARÛD)

An anonymous but useful treatise on Persian metre rhyme etc

Author Qabul Muhammad قبول محمد

Beginning —

حمد وافر و بدای متکابر صاعی را سراسر که دوع انسانرا از بزمای  
محتلوفات بصداع گوناگون و بداع بوفلمون او بد السج \*

The author does not assign any title to the work nor does he divide it into particular chapters or sections

The work deals with the use and meanings of the separate letters of the Persian alphabet metre rhyme prosody and poetical figures illustrated by quotations from ancient and modern poets and authors

According to a versified chronogram at the end fol 126<sup>b</sup> the date of completion of the work is expressed by the word سر the numerical value of which is 1205 (A H) = 1790 (A D) but it is interpreted in words as A H 1237 = A D 1821

که سده یک هزار و دو و صد و سی و هفت هجری باشد \*

Written in fair Ta liq

In the colophon the scribe سعد علی ابن سند سرفعلی says that he completed the transcription of the copy on the 10th of Rajah A H 1265 He further quotes a chronogram expressing the date of his birth A H 1221 = A D 1806

II

foll 127-192<sup>b</sup>

No 2337

کیمیای سعادت

KĪMIYÂ-I SA'ÂDAT

Extracts from Muhammad bin Muhammad ul Gazali's famous ethical mystical work Kîmiya i Sa'adat See Nos 1346 1347

Beginning —

شکر و ستایش و ازان بعدد ستارگان آسمان آیم \*

The treatise is only a fragment of the *Kimiyâ-i Sa'âdat* and contains extracts chiefly from the introductory chapters or 'Unwân (foll 1-26 of No 1346) and the third *Rule* (foll 121-134 of No 1346).

The MS breaks off abruptly with the following words

پس باید که آدمی سخن را بعد از صورت نگوید و الا نه خاموشی  
گیرید \* ... ..

Written by the scribe of the preceding treatise

(43)

(Nos 2338-2339)

foll 95, lines 15-21, size  $9\frac{1}{2} \times 5\frac{1}{4}$ ,  $6\frac{3}{4} \times 4$

A collection of two treatises

I

foll 1<sup>b</sup>-62<sup>b</sup>.

No. 2338.

سراج القلوب

# SIRÂJ UL-QULÛB.

A historical work containing legendary accounts of the creation of the world, the heavens, paradise, hell, the prophets, the angel of death, the day of resurrection, etc etc

Author Sa'id bin Muhammad ul-Qattân Gaznawî سعد بن محمد القطان عروى

Unfortunately there is a big worm-hole at the very beginning of the copy and a good deal of the opening lines is thus wanting

Beginning —

تصدده . . . . . ( کمترین ) سعید بن محمد العطار  
عروى و سراج القلوب نام نهاد و مصدق . و صفت آفرینش عالم و  
آسمان و زمین را

There is a lacuna after fol 58<sup>b</sup>

The MS is in a damaged condition and also badly wormed.

Written in ordinary Ta'liq

Dated 26 Dul-hijjah, the forty-first regnal year of Aurangzib, A H  
1108

Scribe عاتق الدین ولد خدا بخش

foll 64<sup>a</sup>-95<sup>b</sup>

No 2339

راحب القلوب

## RÂHAT UL-QULÛB

A theological tract

Author Mubarak Fayd Ullah مبارك فصي الله

Beginning —

الحمد لله رب العالمين طوبى العبد و الصلوة على رسوله الحج \*

The work consists of nineteen *Bab* enumerated at the beginning

The MS is in a hopelessly damaged condition and folios have been misplaced in many places causing great confusion Many folios also are missing

Written diagonally by the scribe of the preceding treatise

(44)

(Nos 2340 2341 )

foll 13 lines (centre col ) 9 margl col 16 size 7½ × 5 6½ × 4

A collection of two poetical works

I

Centre Col

foll 1<sup>b</sup>-13

No 2340

كرما

## KARÎMÂ

The well known Masnawî poem ascribed to Sa dî

See Nos 92—(22) 112 and 113

Beginning —

ك ما د م نى بر حال ما الحج \*



II

Margl Col

foll 1<sup>b</sup>-13<sup>a</sup>.No. 234<sup>I</sup>

محمود نامه

## MAHMÛD NÂMAH.

The popular Diwân, ascribed (wrongly however) to the author-  
ship of Sultân Mahmûd Gaznawî See No. 442

Beginning

ای داع بر دل ار عم حال تو لاله را الح \*

See Ethé, Ind Office Lib Cat, No. 1768-(2).

A few verses of the letters س and سی (foll 6<sup>b</sup> and 7<sup>a</sup>) are wanting

Written in ordinary Nasta'liq within gold borders and  
illuminated lines with a modern tasteless head-piece

Not dated, 19th century

Presented by Shihâb ud-Dîn Khân, Assistant Librarian

(45)

(Nos 2342-2343 )

foll 66, lines 12, size 8×6, 5×3½.

Collection of two Sûfic treatises

foll 1<sup>b</sup>-42<sup>a</sup>.

No. 2342.

شرح رباعی ابو سعید ابو الکسر

SHARH-I RUBÂ'Î-I ABÛ SA'ÎD ABUL  
KHAYR.

Comments on Abû Sa'id bin Abul Khayr's (d. A.H. 440=A.D.  
1049) popular Rubâ'î beginning رَدِّ الْهَمِّ بِكَارَمِ صَدِّقِ، and  
generally supposed to possess a healing virtue, when recited to a  
diseased person

Commentator 'Ubayd Ullah bin Mahmûd' ush-Shâshî عبد الله

## Beginning —

الحمد لله فداص الحكم و المواهب و موصل الطالبين الى المطالب

الح \*

The commentary is preceded by a short discourse on some mystical points connected as the commentator himself says (fol 2<sup>b</sup>) with his explanation of the Ruba 1

The commentary itself begins thus on fol 5<sup>a</sup>

بعد از تقریر این مقدمه بقول العبد الضعیف سیدم الله بن محمود  
الساشی که مراد از حوا این جماعتی اند از حوذا و عد انسان که در سر  
نما حاضر مسعود الح \*

In the beginning the commentator says that for long he had a keen desire to understand the meaning of the aforesaid Ruba 1 but various occupations prevented him from paying deep attention to its meaning until it was brought to his ears that some friends of the Amir ul Umara Jalal ud Din Amir Bayazid at the Amir's request had commented upon the Ruba 1 These comments says Ubayd Ullah though valuable could in no way quench his thirst Hence the present commentary

Copies of the same commentary without the commentator's name are noticed in Rieu n p 862 (No IV) Ethé Bodl Lib Cat Col 802 Nos 22 and 27 Ethé Ind Office Lib Cat No 1919-(2) See also W Pertsch Berlin Cat p 47<sup>b</sup>

There is a lacuna after fol 5<sup>b</sup> and a good deal of the commentary is wanting

The commentary is followed by several essays on the nature and rules of the spiritual life mystical love the spiritual progress of the soul spiritual devotion etc etc

II

fol 43<sup>b</sup>-66

No 2343

(رساله تصوف)

(RISÂLAH-I TASAWWUF)

This tract containing similar Sufic and mystical matter begins thus after بسم الله الرحمن الرحيم

چراوندا عرب انکه بعد از تک دات مقصدی الح \*

The author frequently quotes Shams-i Tabriz (see foll. 41<sup>a</sup>, 65<sup>a</sup>, etc.)

Fol 29 and several other folios have been misplaced.

The catch-words, added in a later hand, are, in most instances, misleading

Written in beautiful Naskh within gold and coloured borders

Not dated, 16th century

The MS is in a damaged condition

(46)

(Nos 2344-2345)

foll 13 lines 16-19, size  $8\frac{3}{4} \times 4\frac{1}{4}$   $7 \times 4\frac{1}{4}$

Two tracts

foll 1<sup>b</sup>-8<sup>a</sup>.

No. 2344.

کتابہ لطیفہ

# HIKÂYÂ'Î-LA'ÎF.

A collection of jests and witty sayings, mostly relating to male and female wags

Beginning

بعد حمد حدای رب العالمین و بعد ، ندی المرسلین صلی اللہ علیہ

و آلہ و اصحابہ اجمعین حکایات حدید مستمل بر لطافہ ، السم \*

The author does not mention his name He simply says in the preface that he wrote these jests for those who took an interest in such things The tract ends abruptly in the middle of the story of a parrot The title حکایات لطیفہ appears on the title-page.

Written in ordinary Nasta'liq

Not dated, 19th century

foll 9<sup>b</sup>-13

No 2345

رساله علم احلاق

## RISĀLAH-I 'ILM-I AKHLĀQ

Neither the author's name nor the title of the work is given in the text, but on the title page the tract is called رساله علم احلاق

Beginning —

در مصاحبه ملوک امدۀ که هر سری که اورا حردنی دست  
 \* هر که ی اسب که اب ددال الم \*

The tract consists of moral anecdotes relating to kings nobles and great men extracted from standard works on ethics such as دحیره الملوك (see fol 11<sup>a</sup>) etc

Written in ordinary Ta liq

Not dated 19th century

(47)

(Nos 2346 2347)

foll 99 lines 9-16 size 9½ × 5½ 6½ × 4

Two treatises

I

foll 1<sup>a</sup>-96<sup>b</sup>

No 2346

رُقَاع

## RUQA'ĀT

A defective worm eaten and damaged copy of a collection of letters mostly written in the name of Nawwab Amin nd Daulah Bahadur to his father The letters relate to the events connected with the reign of Farrukh Siyar (A H 1124-1131=A D 1713-1719) and to those that immediately preceded and followed his reign

Written in a bad Nim Shukastah hand The paper is worm eaten and in most places is pasted over with patches so as to render the contents illegible

Not dated 19th century

No. 2347.

دیباجہ دیوان غنی

## DÎBÂCHAH-I DÎWÂN-I GANÎ.

Preface to the Dîwân of Muhammad Tâhîr Ganî of Kashmîr, by  
his pupil Mushîm

Beginning

ای داب تو سر دفتر افراد و خود  
هر بود و ندود را بود تو نمود

The preface, in prose, abounds in praise of Ganî In the conclusion Mushîm says that he, as a token of his gratitude towards his master, collected his verses and arranged them in the form of a Dîwân with the assistance of the eminent poet Malîk Shahîd

Written in ordinary Ta'âlîq

Not dated, 19th century

(48)

(Nos 2348-2349)

foll 95, lines 17, size 11×7, 8×4½

گنجینه

## GANJÎNAH.

A collection of Nashât's miscellaneous prose and poetical writings in Arabic, Persian and Turkish, entitled Ganjînah-i Nashât or 'The Pocket-Book of Nashât'

Author Mirzâ 'Abd ul-Wahhâb, with the *takhallus* Nashât,  
مرزا عبد الوهاب النشأتی به نسط

Beginning

بخشہ ۱ چون تذکرہ جهانی ندی پر از چمن و چمن \*

The author with his original name Mirzâ 'Abd ul-Wahhâb, was a native of Isfahân He flourished during the reign of Fath 'Alî Shâh Qâjâr of Persia (A H 1211-1250=A R 1796-1824), who held him in high estimation and honoured him with the title of Mu'tamad ud-Daulah Ridâ Qulî Khân, a contemporary biographer of Na'shât, in

his *Mayma ul Fusaha* vol II p 509 gives copious extracts from Nashat's poetical writings and remarks that he (Nashat) was eminently skilled in prose and poetry and was well versed in Arabic Persian and Turkish. The same Rida Quli adds further that Nashat who enjoyed a high reputation in his time left the beautiful work *Ganjnab* and died in A H 1244 = A D 1828.

The work consists of heterogeneous matter including prose and poetical writings in Arabic Persian and Turkish without any arrangement.

I

fol 1<sup>b</sup>-92<sup>b</sup>

## Prose

No 2348

(مسرآت)

(MANSÛRÂT)

A collection of the prose writings of Nashat beginning with his preface to the *Shahinshah* Namah of Saba [see No 1989-(1)].

کتاب خون بدلی حیاتی بدلی در آرزوی و حدی  
و کساد بدلی سم الح \*

This is followed by the author's preface to the *Diwan* of Fath Ali Shah and other prose pieces in Persian Arabic and Turkish in praise of his royal patron.

Other prose writings are —

On fol 20<sup>a</sup> نکاح نامه ساعزاده حسن علی مسرآت

On fol 21<sup>b</sup> حصص سواب در تدویر در سوز نواب سهر رگ نایب

السلطنة عباس مسرآت \*

On fol 25<sup>b</sup> در توصیف سمر سنراو

On fol 26 مبالغه نکاح نواب مسقط ساعزاده آزاده عبد الله

مسرآت (Turkish)

Poetry

On fol 27<sup>b</sup> در بخت نرم همان و انجمن منوی هنگام مراجعت \*

موتک اسراف ار \* آدر ناکان نادر انکانه \*

- On fol 29<sup>b</sup> در آئین عید همایون
- On fol 30<sup>b</sup> در مدح اشرف مصدر بلعر آئینه
- On fol 32<sup>a</sup> در تاریخ عمارت ساطانیه
- On fol 32<sup>b</sup> مثنوی در تاریخ عمارت مبارکه اطمانه که هر مصرع  
یک تاریخ است \*
- On fol 33<sup>a</sup> تعریف و تمجید نورسب امر اشرف در مدح امیر معری  
گفته شده \*
- On fol 34<sup>a</sup> در آئین عید همایون و حرمان خود از خدمت صورت  
حسن ساطانی \*
- On fol 35<sup>a</sup> در آئین عید و اوس عمارات مبارکه گلستان
- On fol 37<sup>a</sup> در آئین عید همایون \*
- On fol 38<sup>a</sup> Tarkīb-band
- On fol 40<sup>b</sup> در مآل مبارک رمضان در تتبع حکم ابوریحان ابوالامر  
اشرف بعرض رسانید \*
- On fol 41<sup>a</sup> در بهره تصویر شکار گاه همایون نگارش یافت
- On fol 42<sup>b</sup> (Arabic) در آئین فصل ربیع عرصه زین
- On fol 43<sup>b</sup> (Turkish) در تصنیف عید همایون

On fol 45<sup>a</sup> is a prose piece in the form of a *Munâjât*, followed by two prose pieces in Turkish

The above is followed by a collection of letters written on behalf of the author's royal patron to several distinguished persons. The important persons to whom some of these letters are addressed are

The Emperor Napoleon, fol 47<sup>a</sup>–49<sup>a</sup>.

King of England (George III), fol 49<sup>a</sup>

King of France, fol 50<sup>a</sup>–50<sup>b</sup>

Mahmûd Shâh Afgân, ruler of Qandahâr and Kâbul, fol 50<sup>b</sup>.

Shaykh Ahmad (in Arabic with interlinear 'paraphrase in Persian), fol 52<sup>a</sup>, 55<sup>b</sup>

Sayyid 'Alî (also in Arabic), fol 52<sup>b</sup>

Sa'ûd Wahhâbî (in Arabic), fol 57<sup>a</sup>

Mirzâ Abul Qâsim, fol 57<sup>b</sup>

Then follow several letters without headings The above are followed again by several unheaded letters after which is found a collection of letters which the author himself wrote to his royal patron princes nobles and his personal friends and also some which he wrote on behalf of others

II •

foll 92<sup>b</sup>-95<sup>b</sup>*Poetry*

No 2349

(عزلیات ناصط)

## (GAZALIYÂT-I NASHÂT)

A few Gazals by Nashat without any order  
Beginning —

ر ما گاه گان برسند از آن کوی  
ساح سنگان چونند از حوی  
ی دمع دلی دلکس دلی حوس  
لب سامی لب ساعر لب حوی

Collections of Nashat's writings are noticed in Rieu II p 722  
Rieu Sup No 1881 See also the Bodl Lib Cat No 1200 where  
an account of the poet by Sir Gore Ouseley is given

The Ganjnah was printed in Tihrah A H 1266

In the colophon the scribe who does not give his name says  
that he transcribed the copy for one Aqā Muhammad Karīm

Written in ordinary Nasta'liq

Not dated, 19th century

There are three seals at the end of the copy but all of them are  
illegible



(49)

(Nos 2350-2351)

foll 383 lines 15 size  $9\frac{1}{2} \times 6$ ,  $6\frac{3}{4} \times 3\frac{1}{2}$ 

A collection of two works

I

foll 1<sup>b</sup>-38<sup>a</sup>.

No. 2350.

ندکرة المعاصرین

'I'ADKIRA'I'-UL-MU'ÂSIRÎN.

The well-known anthology of Persian poets, by Hâzin See No. 407

Beginning

تعالی الله حمد' بیچونی که اوراق پریشان مجموعه کون و مکان

را الیم \*

It ends with the usual subscription found in many other copies

II

foll 38<sup>b</sup>-383<sup>b</sup>.

No. 2351.

(مننورا-)

(MANSÛRÂ'I').

A vast collection of letters, elegant prose-pieces and writings of eminent authors, compiled by Muhammad 'Alî Tamannâ bin Khwâjah 'Abd Ullah Tâ'id 'Azîmâbâdî محمد علی تاید بن حواجه عدد الله Khwâjah 'Abd Ullah Tâ'id 'Azîmâbâdî تاید عظیم آبادی

There is no direct proof to show that the compiler of the present work is Muhammad 'Alî Tamannâ, but internal evidence shows that the compilation is due to him. On fol 379<sup>a</sup> we find a <sup>تأیید</sup> or introduction by Mirzâ Qatîl (d. 1233 = A.D. 1817) in which he says that he wrote it for the Bayâd<sup>e</sup> of Khwâjah Muhammad 'Alî son of Khwâjah 'Abd Ullah Tâ'id, while the introductory heading of the same introduction runs thus 'Introduction which Qatîl wrote

for the Bay'at of the compiler of these pages (i.e. the present collection) Again the collection of Khwajah Abd Ullah Ta'id's letters fol 161<sup>a</sup> is headed thus Letters of my father Khwajah Abd Ullah Ta'id In the heading of the introduction to his own Diwan fol 381<sup>a</sup> he says Introduction which this humble creature wrote to his own Diwan This is followed by another introduction of his namely to the راي المساب of Abd Ullah Ta'id headed thus Introduction which I wrote to the راي المساب of my father From the above facts we can safely conclude that Muhammad Ali poetically styled Tamanna son of Abd Ullah Ta'id is the compiler of this vast collection He has already been mentioned in connection with the راي المساب noticed under No 551

## Contents —

- I Mirza Mu'izz Iqbal's preface to the Bay'at See No 895-  
III Beginning on fol 38<sup>b</sup> —

سبحن الله — حمد و دردا علم االح \*

- 2 Extracts from Tarikh-i Waseef beginning on fol 10 —

مه و د ا ملك بى \* معارف ارباب وركا دسوا الح \*

- 3 Nemat Khan Ali's preface to his own Diwan See No 370-  
I etc beginning on fol 41 —

عه ارامى دد سبحن الله \*

- 1 Letters written by Abdul Hamid Muniri fol 18<sup>a</sup>-20

- 5 Iydi's letters to friends fol 50<sup>a</sup>-52<sup>a</sup>

- 6 Letters written by Muhammad Tahir Wahid Qazwini to his friends fol 2-8<sup>b</sup>

- 7 Zuhuri Farshizi's letters to Iydi and others fol 59-63

- 8 Iugra's letters fol 63-71<sup>b</sup>

- 9 Nasira-i Hamadani's letters to Qadi Mir Nur Ullah Shustari and others fol 71<sup>b</sup>-87<sup>b</sup>

- 10 Jalal Tabataba'i's letters to Mulla Shayda and others fol 87<sup>b</sup>-91<sup>b</sup>

- 11 Letters of Mir Muhammad Ja'far Irfan fol 93-103<sup>b</sup>

- 12 Amir Muhammad Baqir Dimad's letter to Mulla Abd Ullah Shustari fol 103<sup>b</sup>

- 13 Iydi's letter to a friend (not named) and others fol 106

- 14 Mirza Ibrahim Bayutai's letter to Mulla Sharaf ud Din Ali fol 108

- 15 Letter from Shaykh Abul Khayr brother of Shaykh Abul Iadl to Khan Khanan and others fol 109-110<sup>a</sup>

- 16 'Urfi's letter to Khân Khânân and others, foll 111<sup>a</sup>-112<sup>b</sup>.
- 17 Nizâm ud-Dîn 'Alî Shîr's letter to Sultan Husayn Mirzâ, fol 113<sup>a</sup>
- 18 From Jalâlâ to Islâm Khân, fol 113<sup>b</sup>
- 19 From Nawwâb Âsaf Khân Qazwinî, poetically styled Ja'far, to Hakîm Abul Fath Gilânî, fol 114<sup>a</sup>
- 20 From Sadr ud-Dîn Muhammad to Muhtasham Kâshî, fol. 114<sup>b</sup>.
- 21 From Hakîm Ruknâ Masîh Kâshî to Khânahzâd Khân, fol. 115<sup>b</sup>.
22. From Qâsim Kâhî to Mirzâ Farîdûn, fol 116<sup>b</sup>.
- 23 From Nawwâb Khân Khânân to Nawwâb Asaf Khân and others, fol 117<sup>a</sup>
- 24 From Mîr 'Abd ul-Wahhâb Ma'mûrî to the governor of Yazd, fol 117<sup>b</sup>.
25. From Shâh Muhammad Shîrâzî to Mîr Ja'far 'Irfân, fol 118<sup>a</sup>
- 26 Draft of a petition, fol 119<sup>a</sup>
- 27 Letter from Mîr Sayyid 'Alî to his brother Mirzâ Qâsim, fol 122<sup>b</sup>
- 28 From Mirzâ Qâsim to his brother and others, foll 123<sup>b</sup>-133<sup>a</sup>
- 29 From Mirzâ Faṣîh to Mirzâ Qâsim, fol. 133<sup>a</sup>
30. From Khân Khânân to Muṣṣḥud Barûjaidî, fol 134<sup>a</sup>.
- 31 From Shaykh Muḥibb Ullah of Patna to Maulânâ Darwîsh of Midnâpûr, fol 135<sup>b</sup>
- 32 Extracts from 'Shaykh Muhyî ud-Dîn Ibn ul -'Arabî, fol 136<sup>b</sup>.
- 33 Anonymous letters, foll 137<sup>a</sup>-138<sup>b</sup>
- 34 From Husaynî to Mirzâ 'Azîz Ullah Khurâsânî and others, fol 139<sup>a</sup>-140<sup>a</sup>
- 35 Anonymous letters, foll 140<sup>a</sup>-141<sup>b</sup>
- 36 Shaykh Ahmad, in praise of Camel, fol 141<sup>b</sup>.
- 37 His letter, fol 142<sup>a</sup>
- 38 Letters of Sayyid Shâh Ni'mat Ullah to Amîr ul-Umarâ Nawwâb Ja'far Khân and others, foll 143<sup>a</sup>-144<sup>b</sup>
- 39 Mîr 'Abd ul-Wahhâb Ma'mûrî to Qâdî Rûh Ullah, fol 144<sup>b</sup>
- 40 Draft of Mirzâ Ibrâhîm Artimânî's letter, fol. 145<sup>b</sup>
41. Letters of Mirzâ Mu'izz Fîtrat, foll 147<sup>a</sup>-155<sup>a</sup>
- 42 Hazîn's letter in reply to Ârzû, in connection with comments upon the verses of Khâqânî, fol 155<sup>a</sup>
- 43 Letters written by the compiler's father Khaywâjah 'Abd Ullah Tâ'îd to friends, foll 161<sup>a</sup>-172<sup>b</sup>, identical with *Raudah* II of the *Riyâd ul-Munsha'ât*, No 334

- 44 Letters written by Nadr Ali Khan Murshidabadī foll 173-174<sup>b</sup>
- 45 From Munshi Kunj Bihari to Lal Das Sahar fol 174<sup>b</sup>
- 46 Munshi Blas Ram in praise of the Diwali Pooja fol 175
- 47 Writings of Mir Abd ur Rasul Istiḥṣā fol 176-176<sup>b</sup>
- 48 Mir Sayyid Sharif's letter fol 176
- 49 Prose prefaces and writings of Nur ud Din Zuhuri Nauras fol 178<sup>b</sup>, Gulzar i Ibrahim fol 185<sup>a</sup>, Khwan i Khālid fol 192<sup>a</sup> in praise of Mina Bazar fol 206<sup>a</sup> in praise of the jeweller's shop fol 208<sup>a</sup> in praise of the cloth dealer fol 210<sup>a</sup> in praise of the flower dealer fol 211<sup>b</sup> in praise of the sweetmeat seller fol 213 in praise of the fruit seller fol 216<sup>a</sup> in praise of the betel seller fol 218<sup>a</sup> in praise of the tobacco seller fol 219 in praise of the vegetable seller fol 221<sup>a</sup> see No 251
- 50 Tugra's prose pieces Preface to *Maṣṣad al-Duray* fol 222<sup>b</sup> in praise of Kaḥmir fol 224 a description of the late kamam fol 230<sup>b</sup> Kanẓ ul Ma'anī in praise of Shah Shuja fol 237<sup>a</sup> Tajalliyat in praise of Kaḥmir fol 240<sup>a</sup> Farkirat ul Atiqat fol 244<sup>a</sup> Mir at ul Futuh fol 246 Murtafiyat, a description of a Darbar at Jahangir's Court fol 261 Muḥabbahat i Rabi' fol 263<sup>b</sup> Tahqiqat fol 266 All these treatises and prose pieces are included in Tugra's Kulliyat noticed under No 333
- 51 Faydi's introduction to his own Diwan fol 265
- 52 Mirza Jalala's introduction to the Diwan of Hafiz Muhammad Jan Qudsi fol 270<sup>a</sup>
- 53 Mir Abd ur Rasul Istiḥṣā's prose pieces foll 271<sup>b</sup>-281
- 54 Mirza Muhammad Fakir Wahid Qazwini's writings and prose pieces foll 282<sup>a</sup>-298
- 55 Prose piece by Mirza Tahir Nasrabadi fol 296
- 56 Naqira i Hamadani's prose writings foll 300<sup>a</sup>-307
- 57 The debate between Shaykh Luruz and Mulla Shavda fol 307 See No 2176
- 58 Prose writings by Mirza Nizam ud Din Ahmad Tahir Hissari fol 310
- 59 Prelace by Mir Muhammad Ja'far Tihrani poetically styled Irfan to the Latā'il ul Khayal fol 313<sup>b</sup>
- 60 The same Mir Muhammad Ja'far's preface to the Diwan of his father Mir Ala'ud Daulah Ali and his other prose writings foll 316<sup>a</sup>-320<sup>b</sup>
- 61 *Gul wa Nargis* by Mir Sharif bin Qadi Mir Nur Ullah Shustari and his other prose pieces foll 320<sup>b</sup>-325<sup>b</sup>

- 62 Prose-pieces by Abul Barakât Munîr Lâhaurî, Tâlib, Zulâlî and Zuhûî, foll 325<sup>b</sup>-335<sup>b</sup>
63. Praise of Asad Khân's house, by 'Abd ur-Razzâq Âgâh, fol 335<sup>b</sup>
- 64 Prose-piece by Abul Mafâkhîr Husaynî, fol 338<sup>a</sup>
- 65 In praise of Işfahân, fol 343<sup>a</sup>.
- 66 Shaykh Abul Fadl's *Khâtimah* to the Markaz-ı Adwâr, fol 345<sup>a</sup>
- 67 Extracts from the Akbar Nâmah, fol 348<sup>b</sup>.
- 68 In praise of Shâh Muhammad Shîrâzî, by Ismâ'îl, fol 349<sup>b</sup>
- 69 An anonymous prose-piece, fol 351<sup>b</sup>
- 70 Nawwâb Sa'd Ullah Khân's elegy on the death of Mumtâz Mahal, fol 355<sup>a</sup>
- 71 Introduction to the Bayâd of Sirâj ud-Dîn, fol 356<sup>a</sup>
- 72 On the conquest of Akbarî Nagar, also called Râjmahal, in A H 1069, fol 358<sup>a</sup>.
- 73 From the writings of Mirzâ Mu'izz Fîḡiat Mashhadî, fol 359<sup>b</sup>
- 74 Mirzâ Muhammad Rafî' Wâ'iz Qazwîni's preface to the first volume of the Abwab ul-Jinân, fol. 361<sup>b</sup>.
- 75 Introduction to the Suhuf-ı Ibrâhîm of 'Alî Ibrâhîm Khân, by the compiler's father Khwâjah 'Abd Ullah Tâ'id 'Aẓîmâbâdî, fol 368<sup>a</sup>
- 76 Introduction to Mir Abul Qâsim Aurangâbâdî's history of Nawwâb Nizâm 'Alî Khân and other Amîrs of the Deccan, fol 371<sup>a</sup>
- 77 Mirzâ Muhammad Hasan Qatîl's preface to the Bayâd of the compiler of the present work, fol 379<sup>a</sup>
- 78 Preface which Muhammad 'Alî Tamannâ (i.e. the compiler of the present work) wrote to his own Diwân, fol 381<sup>a</sup> In this preface the compiler says that in A H 1212=A D. 1797, when he happened to visit Lucknow, he arranged his Diwân at the request of Mirzâ Muhammad Hasan Qatîl
- 79 The compiler's preface to the ریاض الهندسات of his father, fol. 381<sup>b</sup>
- A list of contents of both works is given at the beginning of the volume
- Written in fair Ta'liq by one and the same scribe
- Not dated, 19th century.



One day Nûshûwân, sitting on his throne, sends for his prime minister Buzurj Mihr, and asks him to write a book within a week's time, observing that the book must neither be too easy nor too difficult. The minister, confused in mind, hastens to his master Aristotle, and explains the situation. The master consoles his pupil, and advises him to write a book on the religious and the worldly life in the form of questions and answers. Buzurj Mihr then puts a number of questions to his master, to which the latter replies. Buzurj Mihr then collects these questions and answers in the form of a book, which he presents to his royal master.

Written in ordinary Ta'liq

In the colophon the scribe علام یدر says that he transcribed the copy for one Murâd 'Alî. The date of transcription vaguely given is ۵۰۱۱ هجری which, I think, is meant for A H 1105.

The MS once belonged to Sayyid Safdar Nawwâb of 'Azîmâbâd.

## MEDICINE.

No. 2039.

foli 139, lines 17, size  $7\frac{3}{4} \times 4\frac{1}{2}$ ,  $4\frac{1}{4} \times 3\frac{1}{2}$

قرا بادین سعائی

### QARÂBÂDÎN-I SHIFÂ'Î.

A very damaged copy of Shifâ'î's pharmacopœia. See No. 981.  
Beginning

الحمد لله العلام الحكيم \*

The copy is damaged, and patches of thick paper are pasted over in many places.

Written in ordinary Ta'liq

Not dated, 18th century

No 2040

fol 304 lines 19 size  $8\frac{1}{2} \times 6$   $7 \times 4\frac{1}{2}$ 

تحفة المومنين

## TUHFAT UL-MU'MININ

A fragment of the well known medical work Tuhfat ul Mu'minin on materia medica by Muhammad Mu'min Husayni Tankahuni See Nos 994-998.

The MS opens abruptly thus —

محمد بن دكرنا و سائر كتب و معولات حسنى بن استكان الحج \*

corresponding with fol 2 line 5 of No 994 and breaks off with the words —

در - ع افعال موبتر از اول و ثانى و سرج كندة و حصار

و معوى معده الحج \*

On comparison with No 994 it is found that more than one fourth of the contents of that copy is wanting in the present copy

Written in ordinary Ta'liq

Not dated 18th century

No 2041

fol 88 lines 15 size  $10 \times 6\frac{1}{2}$   $7\frac{1}{2} \times 4\frac{1}{2}$ 

سقاء العلوب

## SHIFÂ UL-QULÛB

An incomplete copy of Jalal ud Din Barjandi's medical tract Shifa ul Qulub transcribed for this library from the MS No 1006 which see

Beginning —

محمد معتمد معتمد اساس الحج \*

It breaks off with the words —

\* از برای انبار دانه در رو و بدن مثل نمس و ترش

corresponding to fol 98 line 9 of No 1006